A SHORT HISTORY OF THE PEOPLE called METHODISTS.

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" Come and hear, all ye that fear *God*, and I will declare what he hath done for my Soul." PSALM lxvi. 16.

" Not unto us, O Lord, not unto us, but unto thy Name, give Glory," &c. PSALM cxv. 1.

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A SHORT HISTORY OF THE PEOPLE called METHODISTS.

I. AS no other perſon can be ſo well acquainted with *Methodiſm*, ſo called, as I am, I judge it my duty to leave behind me, for the information of all candid men, as clear an account of it as I can. This will contain the chief circumſtances that occurred, for upwards of fifty years, related in the moſt plain and artleſs manner, before Him whoſe I am, and whom I ſerve.

I do this the rather, becauſe under the article of Heretics, Dr. M'Lane in his Chronological tables, is pleaſed to place Mr. Whitefield and me. Mr. Whitefield has given a large account of himſelf. And ſo indeed have I. But as that account is too large to be ſoon read over, it may be a ſatisfaction to many ſerious perſons, to ſee it contracted into a narrower compaſs. Thoſe who deſire to have a fuller account of theſe things may at their leiſure read all my Journals.

It will eaſily be obſerved, that I nearly confine myſelf to the things of which I was an eye or ear-witneſs. If any wiſh to be more largely informed of other things, they may conſult the Arminian Magazine.

II. * In November 1729, at which time I came to reſide at Oxford, my Brother and I, and two young gentlemen more, agreed to ſpend three or four evenings in a week together. On Sunday evening we read ſomething in Divinity; on other nights, the Greek or Latin Claſſics.

* Works, vol. xxvi. p. 88. and ſequel.

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In the following ſummer, we were deſired to viſit the priſoners in the Caſtle. And we were ſo well ſatisfied with our converſation there, that we agreed to viſit them once or twice a week. Soon after, we were deſired to call upon a poor woman in the town that was ſick. And in this employment too, we believed it would be worth while to ſpend an hour or two in every week. Being now joined by a young gentleman of Merton College, who willingly took part in the ſame exercises, we all agreed to communicate as often as we could, (which was then once a week at Chriſt-Church) and to do what ſervice we could to our acquaintance, the priſoners, and two or three poor families in the town.

III. In April 1732, Mr. Clayton, of Brazennoſe College, began to meet with us. It was by his advice that we began to obſerve the Faſts of the ancient Church, every Wedneſday and Friday. Two or three of his pupils, one of my Brother's, two or three of mine, and Mr. Broughton of Exeter College, deſired likewiſe to ſpend ſix evenings in a week with us, from ſix to nine o'Clock: partly, in reading and conſidering a chapter of the *Greek* Teſtament, and partly in cloſe converſation. To theſe were added the next year, Mr. Ingham, with two or three other gentlemen of Queen's College: then Mr. Hervey, and in the year 1735, Mr. George Whitefield. I think, at this time we were fourteen or fifteen in number, all of one heart and of one mind.

IV. Having now obtained what I had long deſired, a company of friends that were as my own ſoul, I ſet up my reſt, being fully determined to live and die in this ſweet retirement. But in ſpring 1735, I was ſuddenly called to attend my dying Father, who a little before his death, deſired me to preſent a book he had juſt finiſhed, to Queen Caroline. Almoſt as ſoon as I returned to Oxford, I was obliged on this account to go to London, where I was ſtrongly ſolicited to go over to Georgia, in order to preach to the Indians. This, at firſt, I peremptorily refuſed; but many providential incidents followed, which at length conſtrained me to alter my reſolution: ſo that on † October 14, 1735, Mr.

† Page 106, and ſequel.

Mr. Ingham, Mr. Delamotte, my Brother and I embarked for America. We were above three months on board, during which time our common way of living was this. From four in the morning till five, each of us uſed private prayer. From five to ſeven, we read the Bible together. At ſeven we breakfaſted. At eight, was the public ſervice. From nine to twelve, I learnt German; Mr. Delamotte, Greek: my Brother wrote Sermons, and Mr. Ingham inſtructed the children. At twelve we met together. About one we dined. The time from dinner to four, we ſpent in reading to thoſe of whom each of us had taken charge, or in ſpeaking to them ſeverally, as need required. At four were the evening-prayers, when either the ſecond leſſon was explained, (as it always was in the morning) or the children were catechiſed, and inſtructed before the congregation. From five to ſix, we again uſed private prayer. From ſix to ſeven, I read in our cabin, to two or three of the paſſengers, (we had eighty Engliſh on board) and each of my brethren to a few more in theirs. At ſeven I joined with the Germans (of whom we had twenty-ſix on board) in their public ſervice, while Mr. Ingham was reading between the decks to as many as deſired to hear. At eight we met again, to inſtruct and exhort each other, and between nine and ten went to bed.

V. Sunday, March 7, 1736, finding there was not yet any opportunity of going to the Indians, I entered upon my miniſtry at Savannah, ‡ officiating at nine, at twelve, and in the afternoon. On the week-days I read prayers, and expounded the ſecond leſſon, beginning at five in the morning and ſeven in the evening. Every Sunday and Holiday, I adminiſtered the Lord's ſupper. My Brother followed the ſame rule, whether he was at Frederica or Savannah. Sunday, April 4, I embarked for Frederica, hearing my Brother was ill, and brought him with me to Savannah, on Tueſday the 20th.

I now adviſed the ſerious part of the congregation to form themſelves into a ſort of little ſociety, and to meet once or twice a week, in order to inſtruct, exhort, and reprove one another. And out of theſe I ſelected a ſmaller

‡ Page 125, and ſequel.

smaller number, for a more intimate union with each other; in order to which I met them together at my house every Sunday in the afternoon.

VI. Monday, May 10, I began visiting my parishioners in order from house to house, for which I set apart the time when they could not work, because of the heat, namely from twelve to three in the afternoon.

* Monday, July 26. My Brother not having his health, left Savannah, in order to embark for England. † Saturday, January 26, 1737, Mr. Ingham set out for England. By him I wrote to Dr. Bray's Associates, who had sent a parochial Library to Savannah. It is expected of the Ministers who receive these, to send an account to their benefactors of the method they use in catechising the children, and instructing the youth of their respective parishes. Part of my letter was,

"Our general method is this. A young Gentleman who came with me, teaches between thirty and forty children to read, write, and cast accounts. Twice a day he catechises the lowest class. In the evening he instructs the larger children. On Saturday I catechise them all; as also on Sunday before the evening service. And in the church, immediately after the second lesson, a select number of them having repeated the Catechism, and been examined in some part of it, I endeavour to explain at large, and to enforce that part both on them and the congregation.

"After the evening service, as many of my parishioners as desire it, meet at my house, (as they do also on Wednesday evening) and spend about an hour in prayer, singing, and mutual exhortation. A small number (mostly those who design to communicate the next day) meet here on Saturday evening. And a few of these come to me on the other evenings, and pass half an hour in the same employment."

I cannot but observe, that these were the first rudiments of the Methodist Societies. But who could then have even formed a conjecture whereto they would grow?

VII. But my work at Savannah increased more and more, particularly *on the Lord's-Day*. § The English service

* Page 145. † p. 155. § p. 211.

ſervice laſted from five to half paſt ſix. The Italian (with a few Vaudois) began at nine. The ſecond ſervice for the Engliſh (including the Sermon and the Holy Communion) continued from half an hour paſt ten, till about half an hour paſt twelve. The French ſervice began at one. At two I catechiſed the children. About three began the Engliſh ſervice. After this was ended, I joined with as many as my largeſt room would hold, in reading, prayer, and ſinging praiſe. And about ſix the ſervice of the Germans began: at which I was glad to be preſent, not as a teacher, but as a learner.

VIII. On Friday, December 2, finding there was no poſſibility of preaching to the Indians, I left Savannah, and going through Carolina, on Saturday 24th, ſailed over Charleſtown-bar. After a pleaſant voyage, on February 1, 1738, early in the morning landed at Deal. And on Friday 3d, I came once more to London, after an abſence of two years and near four months.

† Within three weeks following, (while I remained in town at the requeſt of the Truſtees for the Colony of Georgia) I preached in many churches, though I did not yet ſee the nature of ſaving faith. But as ſoon as I ſaw this clearly, namely on Monday, March 6, I declared it without delay. And God then began to work by my miniſtry, as he never had done before.

IX. On Monday, May 1, our little ſociety began in London. But it may be obſerved, the firſt riſe of *Methodiſm* (ſo called) was in November 1729, when four of us met together at Oxford: the ſecond was at Savannah, in April 1736, when twenty or thirty perſons met at my houſe: the laſt, was at London, on this day, when forty or fifty of us agreed to meet together every Wedneſday evening, in order to a free converſation, begun and ended with ſinging and prayer. In all our ſteps we were greatly aſſiſted by the advice and exhortations of Peter Boehler, an excellent young man, belonging to the ſociety commonly called *Moravians*.

X. In ſummer I took a journey into Germany, and ſpent ſome time at Hernuth, a little town where ſeveral Moravian families were ſettled. I doubt, ſuch another

† Page 349, and ſequel.

town

town is not to be found upon the earth. I believe there was no one therein, young or old, who did not fear God and work righteouſneſs. I was exceedingly comforted and ſtrengthened by the converſation of this lovely people, and returned to England more fully determined to ſpend my life, in teſtifying the Goſpel of the Grace of God.

XI. It was ſtill my deſire to preach in a church, rather than any other place. But many obſtructions were now laid in the way. Some clergymen objected to this *new doctrine* "Salvation by faith:" but the far more common (and indeed more plauſible) objection was, "The people crowd ſo, that they block up the church, and leave no room for the beſt of the pariſh." Being thus excluded from the churches, and not daring to be ſilent, it remained only, to preach in the open air: which I did at firſt, not out of choice, but neceſſity. But I have ſince ſeen abundant reaſon to adore the wiſe providence of God herein, making a way for myriads of people, who never troubled any church, nor were likely ſo to do, to hear that word which they ſoon found to be the power of God unto ſalvation.

XII. In January 1739, our ſociety conſiſted of about ſixty perſons. It continued gradually increaſing all the year. * In April I went down to Briſtol. And ſoon after, a few perſons agreed to meet weekly, with the ſame intention as thoſe in London. Theſe were ſwiftly increaſed, by the occaſion of ſeveral little ſocieties, which were till then accuſtomed to meet in divers parts of the city, but now agreed to unite together in one. And about the ſame time, ſeveral of the colliers of Kingswood, beginning to awake out of ſleep, joined together, and reſolved to walk by the ſame rule. And theſe likewiſe ſwiftly increaſed. A few alſo at Bath began to help each other, in running the race ſet before them.

XIII. In the remaining part of the ſummer, my Brother and I, and two young men who were willing to ſpend and be ſpent for God, continued to call ſinners to repentance, in London, Briſtol, Bath, and a few other places. But it was not without violent oppoſition, both from high and low, learned and unlearned. Not only all

* Vol. xxvii. p. 63, &c.

all manner of evil was ſpoke of us, both in private and public, but the beaſts of the people were ſtirred up almoſt in all places, "to knock theſe mad dogs on the head at once." And when complaint was made of their ſavage, brutal violence, no magiſtrate would do us juſtice. Yet by the grace of God we went on, determined to teſtify as long as we could, the Goſpel of God our Saviour, and not counting our lives dear unto ourſelves, ſo we might finiſh our courſe with joy.

XIV. * In October, upon a preſſing invitation, I ſet out for Wales, and preached in ſeveral parts of Glamorganſhire and Monmouthſhire, chiefly in the open air: as I was not permitted to preach in the churches, and no private houſe would contain the congregations. And the word of God did not fall to the ground. Many *repented and believed the Goſpel.* And ſome joined together, to ſtrengthen each others hands in God, and to provoke one another to love and to good works.

XV. In November I † wrote to a friend a ſhort account of what had been done in Kingswood. It was as follows:

"Few perſons have lived long in the Weſt of England, who have not heard of the colliers of Kingswood, a people famous for neither fearing God, nor regarding man: ſo ignorant of the things of God, that they ſeemed but one remove from the beaſts that periſh; and therefore utterly without deſire of inſtruction, as well as without the means of it.

"Many laſt winter uſed to ſay of Mr. Whitefield, 'If he will convert heathens, why does he not go to the colliers of Kingswood?' In ſpring he did ſo. And as there were thouſands who reſorted to no place of worſhip, he went after them to their own wilderneſs, *to ſeek and ſave that which was loſt.* When he was called away, others went *into the highways and hedges* to *compel them to come in.* And by the grace of God, their labour was not in vain. The ſcene is already changed. Kingswood does not now, as a year ago, reſound with curſing and blaſphemy. It is no more filled with drunkenneſs and uncleanneſs, and the idle diverſions that

* Page 146, &c. † p. 175.

naturally lead thereto. It is no longer full of wars and fightings, of clamour and bitterneſs, of wrath and envyings. Peace and love are there. Great numbers of the people are mild, gentle, and eaſy to be intreated. They do not cry, neither ſtrive, and hardly *is* their *voice heard in the ſtreets*; or indeed in their own wood; unleſs when they are at their uſual diverſion, ſinging praiſe unto God their Saviour."

XVI. * April 1, 1740, the rioters in Briſtol, who had long diſturbed us, being emboldened by impunity, were ſo increaſed, as to fill, not only the court, but a conſiderable part of the ſtreet. The Mayor ſent them an order to diſperſe. But they ſet him at defiance. At length he ſent ſeveral of his Officers, who took the ring-leaders into cuſtody. The next day they were brought into court, it being the time of the quarter-ſeſſions. There they received a ſevere reprimand; and we were moleſted no more.

XVII. † Sunday, Sept. 13, 1741, Mr. Deleznot, a French Clergyman in London, deſiring me to officiate at his chapel, in Hermitage-ſtreet, Wapping, I adminiſtered the Lord's ſupper there to about two hundred perſons of our ſociety (as many as the place could well contain) which then conſiſted of about a thouſand members. The ſame number attended the next Lord's-day, and ſo every Sunday following. By this means all the ſociety attended in five weeks. Only thoſe who had the ſacrament at their pariſh-churches, I adviſed to attend there.

XVIII. ‡ It was on the laſt day of this year, that Sir *John Ganſon* called upon me, and informed me, "Sir, you have no need to ſuffer theſe riotous mobs to moleſt you, as they have done long. I and all the other Middleſex magiſtrates have orders from above, to do you juſtice, whenever you apply to us." Two or three weeks after, we did apply. Juſtice was done, though not with rigour. And from that time we had peace in London.

XIX. Feb. 15, 1742, ‖ many met together at Briſtol, to conſult concerning a proper method of paying the public

* Page 201, &c. † Vol. xxix. p. 4. ‡ p. 26. ‖ p. 62, and ſequel.

public debt, contracted by building. And it was agreed, 1. That every member of the society that was able should contribute a penny a week: 2. That the whole society should be divided into little companies or classes, about twelve in each class: and 3. That one person in each should receive that contribution of the rest, and bring it in to the stewards weekly. Thus began that excellent institution, merely upon a temporal account; from which we reaped so many spiritual blessings, that we soon fixt the same rule in all our societies.

XX. In May,* on the repeated invitation of John Nelson, who had been for some time calling sinners to repentance at Birstal, and the adjoining towns, in the West-riding of Yorkshire, I went to Birstal, and found his labour had not been in vain. Many of the greatest profligates in all the country were now changed. Their blasphemies were turned to praise. Many of the most abandoned drunkards were now sober; many sabbath-breakers remembered the sabbath to keep it holy. The whole town wore a new face; such a change did God work by the artless testimony of one plain man; and from thence his word sounded forth to Leeds, Wakefield, Halifax, and all the West-riding of Yorkshire.

XXI. I had long had a desire to visit the poor colliers near Newcastle upon Tyne. And being now so far in my way, I went forward, and on Friday 28, came to Newcastle. On Sunday morning I preached at the end of Sandgate, the poorest and most contemptible part of the town. In the evening I preached on the side of the adjoining hill, to thousands upon thousands. I could only just make a beginning now. But on November 13, I came again, and preached morning and evening, till the end of December. And it pleased God so to bless his word, that above eight hundred persons were now joined together in his name: besides many, both in the towns, villages, and lone houses, within ten miles of the town. I never saw a work of God in any other place, so evenly and gradually carried on. It continually rose step by step. Not so much seemed to be done at any one time, as had frequently been at Bristol or London; but

* Vol. xxviii. page 19.

but ſomething at every time. It was the ſame with particular ſouls. I ſaw few in that extatic joy which had been common at other places. But many went on calm and ſteady, increaſing more and more in the knowledge of God.

XXII. In this year many ſocieties were formed in Somerſetſhire, Wiltſhire, Glouceſterſhire, Leiceſterſhire, Warwickſhire, and Nottinghamſhire, as well as the ſouthern parts of Yorkſhire. And thoſe in London, Briſtol, and Kingswood, were much increaſed.

XXIII. In the beginning* of January, 1743, after my Brother had ſpent a few days among them, I went to the poor colliers, in and about Wedneſbury in Staffordſhire, and preached both in the Town-hall morning and evening, and in the open air. Many appeared to be exceeding deeply affected, and about a hundred deſired to join together. In two or three months theſe were encreaſed to between three and four hundred. But in the ſummer following there was an entire change. The miniſter of Wedneſbury, Mr. Eggington, with ſeveral neighbouring juſtices, Mr. Lane of Bentley-hall, Mr. Perſehouſe of Walſal in particular, ſtirring up the baſeſt of the people, ſuch outrages followed, as were a ſcandal to the Chriſtian name. Riotous mobs were ſummoned together by ſound of horn; men, women, and children abuſed in the moſt ſhocking manner; being beaten, ſtoned, covered with mud; ſome, even pregnant women, treated in a manner that cannot be mentioned. Mean time their houſes were broke open, by any that pleaſed, and their goods ſpoiled or carried away, at Wedneſbury, Darlaſton, Weſt-Bromwich, &c. ſome of the owners ſtanding by, but not daring to gainſay, as it would have been at the peril of their lives.

XXIV. Nevertheleſs, I believed it my duty to call once more on this poor, haraſt, perſecuted people. So on October 20,† I rode over from Birmingham to Wedneſbury, and preached at noon in a ground near the middle of the town, to a far larger congregation than was expected, on *Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever.* And no creature offered to moleſt us, either

* Vol. xxvii. p. 145, &c. † P. 175, &c.

ther going or coming. But in the afternoon the mob beſet the houſe. The cry of all was, "Bring out the Miniſter." I deſired one to bring their captain into the houſe: after a few words the lion became a lamb. I then went out among the people, and aſked, "What do you want with me?" They ſaid, "We want you to go with us to the Juſtice." I ſaid, "Shall we go to-night, or in the morning? Moſt of them cried, "To night, to-night:" ſo I went before, and two or three hundred followed.

When we came to Bentley-hall, two miles from Wedneſbury, a ſervant came out and ſaid, "Mr. Lane is in bed." One then adviſed, "To go to Juſtice Perſehouſe at Walſal." All agreed, and about ſeven we came to his houſe. But Mr. Perſehouſe likewiſe ſent word that he was in bed. They then thought it would be beſt to go home. But we had not gone a hundred yards, when the mob of Walſal came pouring in like a flood. In a ſhort time many of the Darlaſton mob being knocked down, the reſt ran away and left me in their hands. They dragged me along through the main ſtreet, from one end of the town to the other. At the weſt end of the town, ſeeing a door half open, I would have gone in. But a gentleman in the ſhop would not ſuffer me. However I ſtood at the door, and after ſpeaking a few words, broke out into prayer. Preſently the man who had headed the mob turned and ſaid, "Sir, I will ſpend my life for you. Follow me, and not one ſoul here ſhall touch a hair of your head." Two or three of his fellows confirmed his words, and got cloſe to me immediately. The people then fell back to the right and left, while thoſe three or four men carried me through them all: and a little before ten, God brought me ſafe to Francis Ward's at Wedneſbury: having loſt only one flap of my waiſtcoat, and a little ſkin from one of my hands.

XXV. There was no more place for any Methodiſt Preacher in theſe parts. The mob were lords paramount. And they ſoon began to know their own ſtrength, and to turn upon their employers. They required money of the gentlemen, or threatened to ſerve them as they had done

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the Methodists. This opened their eyes. And not long after, a grave man riding through Wednesbury, the mob swore he was a Preacher, pulled him off his horse, dragged him to a coal-pit, and were hardly restrained from throwing him in. But the Quaker, (such he was) not being so tame as a Methodist, indicted the chief of them at the assizes. The cause was tried at Stafford and given against them. And from that time the tumults ceased.

XXVI. On May 29, 1743, being Trinity Sunday, I began officiating at the chapel in West-street near the Seven Dials, London, (built about sixty years ago by the French Protestants) which by a strange chain of providences, fell into my hands. After reading prayers and preaching, I administered the Lord's supper to some hundreds of communicants. I was a little afraid at first that my strength would not suffice for the business of the day, when a service of five hours, (for it lasted from ten to three) was added to my * usual employment. But God looked to that. So I must think, and they that will call it enthusiasm, may. I preached at the Great Gardens in White-chapel, to an immense congregation. Then the leaders met, and after them the the bands. At ten at night I was less weary than at six in the morning. The next Sunday the service at the chapel lasted till near four in the afternoon. So that I found it needful for the time to come, to divide the communicants into three parts, that I might not have above six hundred at once.

XXVII. On August 26, 1743, (my Brother and one or two of our Preachers having been there before) I set out for Cornwall; but made no considerable stop, till I came to St. Ives, on Tuesday 30th. Some time since, Captain Turner of Bristol put in here, and was agreeably surprised to find a little society formed upon Dr. Woodward's plan, who constantly met together. They were much refreshed and strengthened by him, as he was by them. This was the occasion of our first intercourse with them. I now spake severally with those of the society, who were about a hundred and twenty, near a hundred of whom had found peace with God. But they were roughly handled both by the Rector, the Curate, and

* Page 142.

and the Gentry, who set the mob upon them on all occasions.* I spent three weeks in preaching here, and in Zennor, Morvar, St. Just, Sennan, St. Mary's, (one of the Isles of Scilly) Gwenap, and on several of the Downs, throughout the West of Cornwall. And it pleased God, the seed which was then sown, has since produced an abundant harvest. Indeed I hardly know any part of the three kingdoms, where there has been a more general change. *Hurling*, their favourite diversion, at which limbs were usually broke, and very frequently lives lost, is now hardly heard of: it seems in a few years it will be utterly forgotten. And that scandal of humanity, so constantly practised on all the coasts of Cornwall, the plundering of vessels that struck upon the rocks; and often murdering those that escaped out of the wreck, is now well nigh at an end; and if it is not quite, the gentlemen, not the poor tinners are to be blamed. But it is not harmlessness, or outward decency alone, which has within few years so increased, but the religion of the heart, faith working by love, producing all inward as well as outward holiness.

XXVIII. †In April 1744, I took a second journey into Cornwall, and went thro' many towns I had not seen before. Since my former visit, there had been hot persecution, both of the preachers and the people. The preaching-house at St. Ives was pulled down to the ground; one of the preachers pressed and sent for a soldier, as were several of the people: over and above the being stoned, covered with dirt, and the like, which was the treatment many of them met with from day to day. But notwithstanding this, they who had been eminent for hurling, fighting, drinking, and all manner of wickedness, continued eminent for sobriety, piety, and all manner of goodness. In all parts more and more of the lions became lambs, continually praising God, and calling their old companions in sin, to come and magnify the Lord together. About the same time John Nelson and Thomas Beard were prest and sent for soldiers, for no other crime, either committed or pretended, than that of calling sinners to repentance. The case

of

* Page 160. † p. 214.

John Nelson is well known. Thomas Beard also was nothing terrified by his adversaries. Yet the body after awhile sunk under its burden. He was then lodged in the hospital at Newcastle, where he still praised God continually. His fever increasing, he was let blood: His arm festered, mortified, and was cut off: two or three days after which, God signed his discharge, and called him up to his eternal home.

XXIX. All this year the alarms were uninterupted, from the French on the one hand, and the Rebels on the other: and a general panic ran through the nation, from the East to the West, from the North to the South. I judged it the more needful to visit as many places as possible, and avail myself of the precious opportunity. My Brother and our other Preachers were of the same mind: they spoke and spared not. They rushed through every open door,

And cried, Sinners, behold the Lamb!

And their word did not fall to the ground: they saw abundant fruit of their labour. I went through many parts of Wales: through most of the midland counties; and then through Lincolnshire and Yorkshire, to Newcastle upon Tyne. In every place the generality of the people seemed to have ears to hear. And multitudes who were utterly careless before, did now *prepare to meet* their *God*.

XXX. *Monday June 25, and the five following days, we spent in Conference with our Preachers, seriously considering, by what means we might the most effectually save our own souls and them that heard us. And the result of our consultations we set down, to be the rule of our future practice.

†Friday, August 24, St. Bartholomew's-day, I preached for the last time before the University of Oxford. I am now clear of the blood of these men. I have fully delivered my own soul. And I am well pleased that it should be the very day, on which, in the last century, near two thousand burning and shining lights, were put out at one stroke. Yet what a wide difference is there between

* Page 229. † p. 233.

between their case and mine! They were turned out of house and home, and all that they had: whereas I am only hindered from preaching, without any other loss; and that in a kind of honourable manner: it being determined, That when my next turn to preach came, they would pay another person to preach for me. And so they did twice or thrice; even to the time that I resigned my Fellowship.

XXXI. All this summer our brethren in Cornwall had hard service, the war against the Methodists being carried on more vigorously than that against the Spaniards. I had accounts of this from all parts; one of which was as follows:

"Rev. Sir, Sept. 16, 1744.

"The word of God has free course here: it runs and is glorified. But the devil rages horribly. Even at St. Ives we cannot shut the door of John Nance's house to meet the society, but the mob immediately threatens to break it open. And in other places it is worse. I was going to Crowan on Tuesday, and within a quarter of a mile of the place where I was to preach, some met me, and begged me not to go up: saying, 'If you do, there will surely be murder; if there is not already: for many were knocked down, before we came away.' By their advice I turned back to the house where I had left my horse. We had been there but a short time, when many of the people came in very bloody. But the main cry of the mob was, 'Where is the Preacher?' whom they sought for in every corner of the house; swearing bitterly, 'If we can but knock him on the head, we shall be satisfied.'

"Not finding me, they said, 'However we shall catch him on Sunday at Cambourn.' But it was Mr. Westall's turn to be there. While he was preaching at Mr. Harris's, a tall man came in, and pulled him down. Mr. Harris demanded his warrant; but he swore, 'Warrant or no warrant, he shall go with me.' So he carried him out to the mob, who took him away to the Churchtown. They kept him there till Tuesday morning, and then carried him to Penzance, when Dr. Borlase wrote

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P. Page 237.

his mittimus, by virtue of which he was to be committed to the house of correction at Bodmin as a vagrant. So they took him as far as Cambourn that night, and the next day to Bodmin.

"I desire your continual prayer for me, your weak servant in Christ, HENRY MILLARD."

Henry Millard did not long continue in these troubles. A short time after this he took the small-pox, and in a few days joyfully resigned his spirit up to God.

The justices who met at the next quarter sessions in Bodmin, knowing a little more than Dr. Borlase, declared Mr. Westal's commitment to be contrary to all law, and immediately set him at liberty.

XXXII. All this year God was carrying on the same work in the English army abroad: some account of which is given by one of their Preachers in the following letter.

"Rev. Sir, Ghent, Nov. 12, 1744.

"We make bold to trouble you with this, to acquaint you with some of the Lord's dealings with us here. We have hired two rooms: one small, wherein a few of us meet every day; and another large one, wherein we meet for public service twice a day, at nine and at four. And the hand of the omnipotent God is with us, to the pulling down of the strong-holds of Satan.

"The 7th instant, when we were met together in the evening, as I was in prayer, one that was kneeling by me, cried out, like a woman in travail, 'My Redeemer! my Redeemer!' Which continued about ten minutes. When he was asked, What was the matter? He said, He had found that which he had often heard of, an Heaven upon earth. And several others had much ado to forbear crying out in the same manner.

"Dear Sir, I am a stranger to you in the flesh. I know not, if I have seen you above once, when I saw you preaching on Kennington common. And I then hated you as much as, by the Grace of God I love you now. The Lord pursued me with convictions from my infancy; and I made many good resolutions. But finding

ing I could not keep them, I at length gave myself up to all manner of profaneness. So I continued till the battle of Dettingen. The balls then came very thick about me, and my comrades fell on every side; yet I was preserved unhurt. A few days after, the Lord was pleased to visit me. The pains of hell gat hold upon me: the snares of death encompassed me. I durst no longer commit any outward sin, and I prayed God to be merciful to my soul. Now I was at a loss for books; but God took care of this also. One day I found an old Bible in one of the train waggons. This was now my only companion, and I believed myself a very good Christian, till we came to winter-quarters, where I met with John Haime. But I was soon sick of his company, for he robbed me of my treasure, telling me, I and my works were going to hell together. This was strange doctrine to me, and as I was of a stubborn temper, he sometimes resolved to forbid my coming to him any more.

"When the Lord had at length opened mine eyes, and shewn me, that *by Grace we are saved, through faith*, I began immediately to declare it to others, though I had not yet experienced it myself. But October 23, as William Clements was in prayer, I felt, on a sudden, a great alteration in my soul. My eyes overflowed with tears of love. I knew I was through Christ reconciled to God, which inflamed my soul with love to him, whom I now saw to be my complete Redeemer.

"O the tender care of Almighty God, in bringing up his children! Dear Sir, I beg you will pray for him, who is not worthy to be a door-keeper to the least of my Master's servants. JOHN EVANS."

He continued both to preach and live the gospel till the battle of Fontenoy. One of his companions saw him there laid across a cannon, both his legs having been taken off by a chain-shot, praising God, and exhorting all that were round about him; which he did, till his spirit returned to God.

XXXIII. * Many persons still representing the Methodists as enemies to the Clergy, I wrote to a friend the real state of the case, in as plain a manner as I could.

* Page 263.

March 11, 1745.

1. ABOUT seven years since, we began preaching *inward, present* salvation, as attainable by *faith alone.*

2. For preaching *this doctrine*, we were forbidden to preach in most churches.

3. We then preached in *private houses*, and when the houses could not contain the people, in the *open air.*

4. For *this* many of the clergy *preached* or *printed* against us, as both heretics and schismatics.

5. Persons who were convinced of sin, begged us to advise them more particularly, how to flee from the wrath to come? We desired them (being many) to come at one time, and we would endeavour it.

6. For *this* we were represented, both from the pulpit and the press, as introducing *Popery* and raising sedition. Yea, all manner of evil was said both of us, and of those that used to assemble with us.

7. Finding that some of these *did* walk disorderly, we desired them not to come to us any more.

8. And some of the others were desired to overlook the rest, that we might know whether they walked worthy of the Gospel.

9. Several of the clergy now stirred up the people, to treat us as outlaws or mad dogs.

10. The people did so, both in Staffordshire, Cornwall, and many other places.

11. And they do so still, wherever they are not restrained by fear of the magistrates.

Now what can *we* do, or what can *you* our brethren do, towards healing this breach?

Desire of *us* any thing which we can do with a safe conscience, and we will do it immediately. Will *you* meet us here? Will you do what we desire of you, so far as you can with a safe conscience?

Do you desire us, 1. To preach another, or to desist from preaching this doctrine?

We cannot do this with a safe conscience.

Do you desire us, 2. To desist from preaching in *private houses*, or *in the open air?*

As things are now circumstanced, this would be the same as desiring us not to preach at all.

Do

Do you desire us, 3. Not to advise those who meet together for that purpose? To dissolve our societies?

We cannot do this with a safe conscience; for we apprehend many souls would be lost thereby.

Do you desire us, 4. To advise them one by one?

This is impossible, because of their number.

Do you desire, 5. To suffer those that walk disorderly, still to mix with the rest?

Neither can we do this with a safe conscience: for evil communications corrupt good manners.

Do you desire us, 6. To discharge those Leaders (as we term them) who overlook the rest?

This is, in effect, to suffer the disorderly walkers still to remain with the rest?

Do you desire us, lastly, to behave with tenderness both to the characters and persons of our brethren, the clergy?

By the grace of God, we can and will do this: as indeed we have done to this day.

If you ask, what we desire of *you* to do? We answer, 1. We do not desire any of you, to let us preach in your church, either if you believe us to preach false doctrine, or if you have the least scruple. But we desire any who believes us to preach true doctrine, and has no scruple in the matter, not to be either publicly or privately discouraged from inviting us to preach in his church.

2. We do not desire, that any who thinks it his duty to preach or print against us, should refrain therefrom. But we desire, that none will do this, till he has calmly considered both sides of the question; and that he would not condemn us unheard, but first read what we say in our own defence.

3. We do not desire any favour, if either Popery, Sedition, or Immorality be proved against us.

But we desire you would not credit without proof, any of those senseless tales that pass current with the vulgar: that if you do not credit them yourselves, you will not relate them to others: yea, that you will discountenance those who still retail them abroad. Now these things you certainly can do, and that with a safe conscience. Therefore till these things be done, if there be any breach, it is chargeable on you only.

XXXIV. * In June I paid another visit to Cornwall, where our Preachers were in danger of being discouraged, being continually persecuted, only not unto death, both by the great vulgar and the small. They shewed a little more courtesy to me, till Thursday, July 4, when I went to see a gentlewoman in Falmouth who had been long indisposed. I had scarce sat down, when the house was beset with an innumerable multitude of people. A louder or more confused noise, could hardly be at the taking of a city by storm. The rabble roared, "Bring out the Canorum! Where is the Canorum?" (a Cornish nickname for a Methodist.) They quickly forced open the outer door and filled the passage, there being now only a wainscot-partition between us. Among them were the crews of some privateers, who being angry at the slowness of the rest, thrust them away, and setting their shoulders to the inner door, cried out, "Avast, lads, avast!" Away went all the hinges at once, and the door fell back into the room. I stepped forward into the midst of them and said, "Here I am. Which of you has any thing to say to me?" I continued speaking till I came into the middle of the street, though I could be heard by few only. But all that could hear were still, till one or two of their captains turned and swore, "Not a man should touch him:" a clergyman then came up and asked, "Are you not ashamed to use a stranger thus?" He was seconded by some gentlemen of the town, who walked with me to Mrs. Maddern's. They then sent my horse before me to Penryn, and sent me thither by water: the sea running close by the back-door of the house in which we were.

I never saw before, no not even at Walsall, the hand of God so clearly shewn as here. There I received blows, was covered with dirt, and lost part of my cloaths. Here, although the hands of hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the midway; so that not a man touched me with his fingers: neither was any thing thrown from first to last, so that I had not a speck of dirt upon my cloaths. Who can deny, that God heareth the prayer? Or that he hath all power in heaven and earth?

* Page 284.

XXXV. * October 31, I preached upon Newcastle town-moor, at a small distance from the English camp, where were several thousands both of English and Germans, till they marched for Scotland. None attempted to make the least disturbance, from the beginning to the end. Yet I could not reach their hearts. The words of a scholar did not affect them, like those of a dragoon or grenadier.

November 1, a little after nine, just as I began to preach on a little eminence before the camp, the rain (which had continued all the morning) stayed, and did not begin till I had finished. A lieutenant endeavoured to make some disturbance. However, when I had done he tried to make some amends, by standing up and telling the soldiers, all I had said was very good.

November 2, also, the rain which fell before and after, was stayed while I preached. And I began to perceive some fruit of my labour: not only in the number of hearers, but in the power of God, which was more and more among them, both to wound and to heal.

Sunday 30th, I preached about half hour after eight to a larger congregation than any before, on, *The kingdom of God is at hand: repent ye and believe the gospel.* And were it only for the sake of this hour I should not have thought much of staying at Newcastle longer than I intended. Between one and two in the afternoon I went to the camp once more. Abundance of people now flocked together, horse and foot, rich and poor, to whom I declared, *There is no difference: for all have sinned, and come short of the glory of God.* I observed many Germans standing disconsolate in the skirts of the congregation. To these I was constrained (though I had discontinued it so long) to speak a few words in their own language. Immediately they gathered up close together, and drank in every word.

XXXVI. In the beginning of December, I received some further account from the army, the substance of which was as follows:

† Rev. Sir,

"I shall acquaint you with the Lord's dea[illegible]gs with us,

* Page 328, and sequel. † P. 343.

us, since April last. We marched from Ghent to Alloft on the 14th, where I met with two or three of our brethren in the fields. And we sung and prayed together, and were comforted. On the 15th, I met a small company about a mile from the town; and the Lord filled our hearts with love and peace. On the 17th, we marched to the camp near Brussels. On the 18th, I met a small congregation on the side of a hill, and opened on those words, *Let us go forth therefore to him without the camp, bearing his reproach.* On the 28th, I spoke from those words of Isaiah, *Thus saith the Lord concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.* On the 29th, we marched close to the enemy, and when I saw them in their camp, my bowels moved towards them, in love and pity for their souls. We lay on our arms all night. In the morning, April 30th, the cannon began to play at half an hour past four. And the Lord took away all fear from me, so that I went into the field with joy. The balls flew on either hand, and men fell in abundance: but nothing touched me till about two o'clock. Then I received a ball through my left arm, and rejoiced so much the more. Soon after I received another in my right, which obliged me to quit the field But I scarce knew whether I was on earth or in heaven. It was one of the sweetest days I ever enjoyed.

WILLIAM CLEMENTS."

Another letter (from Leare, near Antwerp) adds:

"On April 30th, the Lord was pleased to try our little flock, and to shew them his mighty power. Some days before, one of them standing at his tent door, broke out into raptures of joy, knowing his departure was at hand, and was so filled with the love of God, that he danced before his comrades. In the battle, before he died, he openly declared, 'I am going to rest from my labours in the bosom of Jesus.' I believe nothing like this was ever heard of before, in the midst of so wicked an army as ours. Some were crying out in their wounds, 'I am going to my Beloved;' others, 'Come, Lord Jesus! Come quickly!' And many that were not wound-

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ed were crying to the Lord, to take them to himself. There was such boldness in the battle among this little despised flock, that it made the officers as well as common soldiers amazed. As to my own part, I stood the fire of the enemy for above seven hours. Then my horse was shot under me, and I was exposed both to the enemy and our own horse. But that did not discourage me at all: for I knew that the God of Jacob was with me. I had a long way to go, the balls flying on every side. And thousands lay bleeding, groaning, dying, and dead on each hand. Surely I was as in the fiery furnace; but it never singed one hair of my head. The hotter it grew, the more strength was given me. I was full of joy and love, as much as I could bear. Going on, I met one of our brethren, with a little dish in his hand seeking water. He smiled and said, He had got a sore wound in his leg, I asked, 'Have you got Christ in your heart?' He answered, 'I have, and I have had him all this day. Blessed be God, that I ever saw your face.' Lord, what am I, that I should be counted worthy to set my hand to the gospel plough! Lord, humble me, and lay me in the dust!

JOHN HAIME."

XXXVII. All this year the work of God gradually increased in the Southern counties, as well as the North of England. Many were awakened in a very remarkable manner; many were converted to God. Many were enabled to testify, that *the blood of Jesus Christ cleanseth from all sin.* Mean time we were in most places tolerably quiet, as to popular tumults. Where any thing of the kind appeared, the magistrates usually interposed, as indeed it was their duty to do. And wherever the peace-officers do their duty, no riot can long subsist.

XXXVIII. * In February 1747, I set out for Newcastle upon Tyne, my Brother being just returned from thence. The wind was full North, and blew so exceeding hard and keen, that when we came to Hatfield, neither my companions nor I had much use of our hands or feet. After we left it, the large hail drove so vehemently in our faces that we could not see, nor hardly

* Vol. xxix, page 10

breathe. However we made shift to get on to Potten; whence we set out in the morning, as soon as it was well light. But it was hard work to get forward: for the ice would not well bear or break. And the untracked snow covering all the road, we had much ado to keep our horses on their feet. Mean time the wind rose higher and higher, till it was ready to overturn both man and beast. However, after a short bait at Bugden, we pushed on, and were met in the middle of an open field with so violent a storm of rain and hail, as we had not had before. It drove through our coats, great and small, boots and every thing, and yet froze as it fell, even upon our eye-lashes: so that we had scarce either strength or motion left, when we came into the inn at Stilton. However we took the advantage of a fair blast, and made the best of our way to Stamford. But on the heath the snow lay in such large drifts, that sometimes horses and men were nigh swallowed up. Yet we pushed through all, and by the help of God, on Thursday evening came safe to Epworth.

XXXIX. The Monday following I set out for the Eastern parts of Lincolnshire. On Tuesday I examined the little society at Tetney. I have not seen such another in England, no, not to this day. In the class-papers, (which gives an account of the contributions to the poor) I observed one gave eightpence, often tenpence a week; another, thirteen, fifteen or eighteen pence: another sometimes one, sometimes two shillings. I asked Micah Ekmoor, the leader, (an Israelite indeed, who now rests from his labour,) "How is this? are you the richest society in England? He answered, "I suppose not. But as we are all single persons, we have agreed together, to give ourselves, and *all we have* to God. And we do it gladly, whereby we are able to entertain all the strangers that from time to time come to Titney, who often have no food to eat, or any friend to give them a lodging."

XL. In the following spring and summer, we were invited into many parts of Yorkshire, Lancashire, Derbyshire, and Cheshire, where we had not been before,

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In June my Brother ſpent ſometime at Plymouth and Plymouth-Dock, and was received by the generality of the people with the utmoſt cordiality. But before I came, June 26th, there was a ſurpriſing change. Within two miles of Plymouth, one overtook and informed us, that all the Dock was in an uproar. Another met us, and begged we would go the back-way, for there were thouſands of people at Mr. Hide's door. We rode up ſtrait into the midſt of them. They ſaluted us with three huzzas, after which I alighted, took ſeveral of them by the hand, and begged to talk with them. I would gladly have talked with them for an hour, and believe if I had, there had been an end of the riot. But it being paſt nine o'clock I was perſuaded to go in. The mob then recovered their ſpirits, and fought valiantly with the doors and windows. But about ten they were weary and went away.

* About ſix in the evening I went to the head of the town. While we were ſinging, *the lieutenant*, a famous man, came with a large retinue of ſoldiers, drummers and mob. They grew fiercer and fiercer as their numbers increaſed. After awhile, I walked down into the thickeſt of them, and took the captain of the mob by the hand. He immediately ſaid, "Sir, I will ſee you ſafe home. Sir, no man ſhall touch you. Gentlemen, ſtand off. Give back. I will knock the firſt man down that touches him." We walked in great peace till we came to Mr. Hide's door, and then parted in much love. I ſtayed in the ſtreet after he was gone near half an hour, talking with the people, who had now quite forgot their anger, and went away in high good humour.

XLI. Hitherto God had aſſiſted us (my Brother and me, and a handful of young men) to labour as we were able, (though frequently at the peril of our lives) in moſt parts of England. But our line was now ſtretched a little farther. On Tueſday, Auguſt 4th, I ſet out from Briſtol for Ireland. I reached Holyhead on † Saturday 8th, and finding a veſſel ready, went on board, and on Sunday morning landed at St. George's-Key in Dublin. About three I wrote a line to the curate of St. Mary's,

* Page 41. † page 514

who sent me word, he should be glad of my assistance. So I preached there, (another gentleman reading prayers) to as gay and senseless a congregation as ever I saw. Monday 10th, at five in the morning, I met our own society, (gathered by Mr. Williams, who had been there some weeks) and preached at six, to many more than our room would contain, on *Repent ye, and believe the gospel*. In the evening I went to Marlborough-street. The house wherein we preached was originally designed for a Lutheran church, and contains about four hundred people. But abundantly more may stand in the yard. Many of the rich were there, and ministers of every denomination. If my Brother or I could have been here for a few months, I know not but there might have been as large a society as that in London.

I continued preaching morning and evening, to many more than the house could contain; and had more and more reason to hope, they would not all be unfruitful hearers. On Saturday I purposed staying at home and spoke to all that came. But I scarce found any Irish among them. I believe ninety-nine in a hundred of the native Irish remain still in the religion of their forefathers. The Protestants, whether in Dublin or elsewhere, are all transplanted from England.

XLII. Monday 17th, I began examining the society, which I finished the next day. It contained about two hundred and fourscore members, many of whom had found peace with God. The people in general are of a more teachable spirit than in most parts of England. But on that very account they must be watched over with the more care, being equally susceptible of good and ill impressions.

Sunday 23d, I began in the evening before the usual time; yet were a multitude of people got together in the house, yard, and street, abundantly more than my voice could reach. I cried aloud to as many as could hear, *All things are ready: Come ye to the marriage*. Having delivered my message, about eleven I took ship for England, leaving J. Trembath, (then a burning and shining light, and a workman that needed not to be a-

shamed)

ſhamed) to water the ſeed which had been ſown. Saturday 29th, I met my Brother at Garth in Brecknockſhire, in his way to Ireland. He ſpent ſeveral months there, chiefly in Dublin, Athlone, Corke, and Bandon, and had great reaſon to bleſs God, that in every place he ſaw the fruit of his labours.

XLIII. * Tueſday, March 8, 1748, Mr. Meriton, Swindells and I embarked at Holyhead, and reached Dublin in the afternoon. We went directly to our houſe in Cork-ſtreet, (vulgarly called Dolphin's-barn-lane,) and came thither while my brother was meeting the ſociety. The remaining days of the week I diſpatched all the buſineſs I could. Sunday 13th, he preached both morning and evening, expecting to ſail at night; but before night the wind turned Eaſt, and ſo continued all the week. Monday 14th, I began preaching at five in the morning, and unheard of thing in Ireland! I expounded part of the firſt chapter of the Acts, which I purpoſed, God willing, to go through in order. Sunday 20th, I preached at eight on Oxman-town-green, where the whole congregation was ſtill as that at London. About three I preached at Marlborough-ſtreet, and in the evening at our own houſe in Cork-ſtreet. Wedneſday 23d, I preached to the priſoners in Newgate; but without any preſent effect. Friday 25th, at two, I began in Shipſtreet, to many rich and genteel hearers. The next day I finiſhed meeting the claſſes, and was glad to find there was no loſs. I left three hundred and ninety-four members in the ſociety; and they were now three hundred and ninety-ſix.

XLIV. Wedneſday 30th, I rode to Philip's-town, the ſhire town of the King's County. The ſtreet was ſoon filled with thoſe that flocked from every ſide. And even at five in the morning I had a large congregation. After preaching I ſpoke ſeverally to thoſe of the ſociety, of whom forty were troopers. At noon I preached to a larger congregation than any in Dublin: and I am perſuaded, God did then make an offer of life to all the inhabitants of Philip's town.

In the following days I preached at Tullamore, Tyrrelſpaſs,

relſpaſs, Claro, Temple-Macqueker, Moat, and on Saturday April 2d, came to Athlone. My Brother was here ſome time before: altho' it was with the imminent hazard of his life. For within about a mile of the town he was way-laid by a very numerous popiſh mob, who diſcharged a ſhower of ſtones, which he very narrowly eſcaped, by ſetting ſpurs to his horſe. This had an exceeding happy effect, prejudicing all the Proteſtants in our favour. And this ſeemed to increaſe every day. The morning I went away, moſt of the congregation were in tears. Indeed almoſt all the town ſeemed to be moved, full of good will and deſires of ſalvation. But the waters were too wide to be deep. I found not one under ſtrong conviction, much leſs had any one attained the knowledge of ſalvation, in hearing above thirty ſermons. After re-viſiting the towns I had ſeen before, on Tueſday 16th, I returned to Dublin. Having ſpent a few days there, I made another little excurſion through the country ſocieties. Saturday, May 14th, I returned to Dublin, and had the ſatisfaction to find, that the work of God, not only ſpread wider and wider, but was alſo much deepened in many ſouls. Wedneſday 18th, we took ſhip, and the next morning landed at Holyhead.

XLV. Saturday, April 15, 1749, * I embarked again at Holyhead for Ireland, and after ſpending a few days in Dublin, viſited all our ſocieties in Leinſter. I then went to Limerick, in the province of Munſter. Mr. Swindells had prepared the way, and a ſociety was formed already. So that I found no oppoſition, but every one ſeemed to ſay, "Bleſſed is he that cometh in the name of the Lord!" But the more I converſed with this friendly people, the more I was amazed. That God had wrought a great work among them was manifeſt. And yet the main of the believers and unbelievers, were not able to give a rational account of the plaineſt principles of religion. 'Tis clear, God begins his work at the heart: then the inſpiration of the Higheſt giveth underſtanding. On Tueſday 29th, I ſet out for Cork: but the next day Mr. Skelton met me, juſt come from thence, and informed

* Page 164, and ſequel.

formed me, it was impoſſible for me to preach there while the riotous mob filled the ſtreet. They had for ſome time done what they liſted; broke into the houſes of all that were called Methodiſts, or (as their elegant term was, Swadlers) and beat or abuſed them juſt as they pleaſed: the worthy mayor! Daniel Crone, eſq; encouraged them ſo to do, and told them, "You may do any thing but kill them, becauſe that is contrary to law." So I rode through Cork to Bandon, and having ſpent a few days there, returned to Dublin nearly the ſame way I came: only touching at Portarlington, and a few other places which I had not ſeen before.

XLVI. In all this journey I had the ſatisfaction to find, that ever ſince I was in Ireland firſt, my fellow-labourers had been fully employed in the watering the ſeed that had been ſown. And it had pleaſed God, exceedingly to bleſs their labours in Munſter, as well as in Leinſter. In various parts of both theſe provinces, conſiderable numbers were brought, not from one opinion or mode of worſhip to another, but from darkneſs to light, from ſerving the devil, to ſerve the living God. This is the point, the only point for which both I and they think it worth our while to labour, deſiring no recompence beſide the teſtimony of our conſcience, and what we look for in the reſurrection of the juſt.

I have purpoſely placed together in one view what was tranſacted in Ireland for three years, and ſhall now mention a few things done in England during that period.

XLVII. During all this time, the work of God (it is no cant word: it means the converſion of ſinners from ſin to holineſs) was both widening and deepening, not only in London and Briſtol, but in moſt parts of England: there being ſcarce any county, and not many large towns wherein there were not more or fewer witneſſes of it. Mean time the greateſt numbers were brought to the great Shepherd of their ſouls (next to London and Briſtol) in Cornwall, the Weſt-riding of Yorkſhire, and Newcaſtle upon Tyne. But ſtill we were obliged in many places, to carry our lives in our hands. Several inſtances of this have been related already. I will mention one more.

Friday,

* Friday, February 12, 1748, after preaching at Oakhill, (a village in Somersetshire,) I rode on to Shepton; but found all the people under a strange consternation. A mob, they said, was hired and made sufficiently drunk, to do all manner of mischief. Nevertheless I preached in peace: the mob being assembled at another place where I used to alight. And they did not find their mistake, till I had done preaching. They then attended us to William Stone's house, throwing dirt, stones, and clods in abundance: but they could not hurt us. Mr. Swindells had only a little dirt on his coat, and I a few specks on my hat. After we were gone into the house, they began throwing large stones, in order to break the door: but finding this would require some time, they first poured in a shower of stones at the windows. One of their captains, in his great zeal, had thrust into the house, and was now shut in with us. He would fain have got out; but it was not possible. So he kept as close to me as he could, thinking himself safest when he was near me. But staying a little behind when I went up two pair of stairs, a large stone struck him on the forehead, and the blood spouted out like a stream. He cried out, "O Sir, are we to die to-night? What must I do?" I said, "Pray to God." He took my advice, and began praying as he had scarce ever done before.

Mr. Swindells and I then went to prayer: after which I told him, "We must not stay here." He said, "Sir we cannot stir; you see how the stones fly about." I walked straight through the room, and down the stairs, and not a stone came in till we were at the bottom. The mob had just broke open the door when we came into the lower room: and while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other. They filled the house at once, and proposed setting it on fire. But one of them would not consent, his house adjoining to it. Hearing one of them cry out, "They are gone over the grounds," I thought the hint was good. So we went over the grounds to the far end of

* Vol. xxix, page 78.

of the town, where one waited and guided us safe to Oakhill.

XLVIII. * Friday, June 24th, being the day we had appointed for opening the school at Kings-wood, I preached there on, *Train up a child in the way that he should go, and when he is old he will not depart from it.* My Brother and I then administered the Lord's supper to many who came from far. We then agreed on the general rules of the school, which we published soon after.

XLIX. † On July 18th, I began my journey Northward from Newcastle. Having appointed to preach in Morpeth at noon, I accordingly went to the cross. But I had scarce begun, when a young man appeared at the head of his troop, and told me very plainly and roughly "You shall not preach here." I went on, upon which he gave the signal to his companions. But they quickly fell out among themselves. So I went on without any considerable interruption, the multitude softening more and more, till towards the close, the far greater part appeared exceeding serious and attentive.

In the afternoon we rode to Widdrington. The people flocked from all parts, and every man hung upon the word. None stirred his head or hand, or looked to the right hand or the left, while I declared in strong terms, *The grace of our Lord Jesus Christ.*

Tuesday 19th, I preached at Alemouth, a small seaport town, and then rode to Alnwick, one of the largest inland towns in Northumberland. At seven I preached at the cross to a multitude of people, much resembling those at Athlone. All were moved a little; but not much. The waters spread wide; but not deep.

On Wednesday I went to Berwick upon Tweed, and preached both that and the next evening, as well as the following morning, in a large, green space, near the Governor's house. A little society had been formed there before, which was now considerably increased; and several members of it (most of whom are now in Abraham's bosom) walked worthy of the vocation wherewith they were called. After preaching at several other places in the way, on Saturday 23d, I returned to Newcastle.

* Page 212. † page 216.

L. During the ſummer, there was a large increaſe of the work of God, both in Northumberland, the county of Durham, and Yorkſhire. As likewiſe in the moſt ſavage part of Lancaſhire; though here in particular, the Preachers carried their lives in their hands. A ſpecimen of the treatment they met with there, may be ſeen in the brief account following.

* On Auguſt 26th, while I was ſpeaking to ſome quiet people at Roughlee, near Coln in Lancaſhire, a drunken rabble came, the captain of whom ſaid, he was a deputy conſtable, and I muſt go with him. I had ſcarce gone ten yards, when a man of his company ſtruck me in the face with all his might. Another threw his ſtick at my head: all the reſt were like as many ramping and roaring lions. They brought me, with Mr. Grimſhaw, the miniſter of Haworth; Mr. Colbeck of Kighley, and Mr. Macford, of Newcaſtle, (who never recovered the abuſe he then received) into a public-houſe at Barrowford, a neighbouring village, where all their forces were gathered together.

Soon after Mr. Hargrave, the high conſtable came, and required me to promiſe, I would come to Roughlee no more. This I flatly refuſed. But upon ſaying, "I will not preach here now," he undertook to quiet the mob. While he and I walked out at one door, Mr. Grimſhaw and Colbeck went out at the other. The mob immediately cloſed them in, toſt them to and fro with the utmoſt violence; threw Mr. Grimſhaw down, and loaded them both with dirt and mire of every kind. The other quiet, harmleſs people, who followed me at a diſtance, they treated full as ill. They poured upon them ſhowers of dirt and ſtones, without any regard to age or ſex. Some of them they trampled in the mire, and dragged by the hair of their head. Many they beat with their clubs without mercy. One they forced to leap from a rock, ten or twelve feet high into the river. And when he crept out, wet and bruiſed, were hardly perſuaded, not to throw him in again. Such was the recompenſe we frequently received from our countrymen for our labour of love!

* Page 126

LI. April 7, 1750, I embarked in the morning at Holyhead, and in the evening landed in Dublin. Here I received a full account of the ſhocking outrages which had been committed in Cork, for ſeveral months together, which the good magiſtrates rather encouraged than oppoſed, till at the Lent aſſizes, ſeveral depoſitions were laid before the grand jury. Yet they did not find any of theſe bills! But they found a bill againſt Daniel Sullivan, a baker, who when the mob were diſcharging a ſhower of ſtones upon him, diſcharged a piſtol (without ball) over their heads, which put them into ſuch bodily fear, that they all ran away, without looking behind them.

Being deſirous of giving the poor, deſolate ſufferers, all the aſſiſtance I could, I made a ſwift journey through the inland ſocieties, and on Saturday, May the 19th, came to Cork. The next day, underſtanding the houſe was ſmall, about eight I went to Hammond's Marſh. It was then a large open ſpace; but is now built over. The congregation was large and deeply attentive. I have ſeldom ſeen a more orderly aſſembly at any church in England or Ireland.

In the afternoon, Mr. Skelton and Jones waited on the mayor, and aſked, If my preaching on the Marſh would be diſagreeable to him? He anſwered, "Sir, I will have no more mobs and riots." Mr. Skelton replied, "Sir, Mr. Weſley has made none." He anſwered plain, "Sir, I will have no more preaching. And if Mr. Weſley attempts it I am prepared for him."

I would not therefore attempt to preach on the Marſh, but began in our own houſe about five. The good mayor mean time was walking in the Change, and giving orders to his ſerjeants and the town drummers, who immediately came down to the houſe, with an innumerable mob attending them. They continued drumming, and I continued preaching, till I had finiſhed my diſcourſe. When I came out the mob preſently cloſed me in. Obſerving one of the ſerjeants ſtanding by, I deſired him to keep the King's peace. But he replied, "Sir, I have no orders to do that." As ſoon as I came

into the open ſtreet, the rabble threw whatever came to hand. But all went by me or over my head, nor do I remember that any thing touched me. I walked ſtraight through the midſt of the rabble, looking every man before me in the face; and they opened to the right and left till I came near Dant's bridge. A large party had taken poſſeſſion of this: but when I came up they likewiſe ſhrunk back, and I walked through them to Mr. Jenkins' houſe. But a ſtout Papiſt-woman ſtood juſt within the door, and would not let me come in, till one of the mob, (aiming I ſuppoſe at *me*, but miſſing me,) knocked *her* down flat. I then went in, and God reſtrained the wild beaſts, ſo that not one attempted to follow me.

But many of the congregation were more roughly handled; particularly Mr. Jones, who was covered with mud, and eſcaped with life almoſt by miracle. Finding the mob were not inclined to diſperſe, I ſent to alderman Pembrook, who immediately deſired alderman Wenthrop, his nephew, to go down to Mr. Jenkins'; with whom I walked up the ſtreet, none giving me an unkind or diſreſpectful word.

All the following week, it was at the peril of his life, if any Methodiſt ſtirred out of doors. And the caſe was much the ſame during all the mayoralty of Mr. Crone. But the ſucceeding mayor declared in good earneſt, "There ſhall be no more mobs or riots in Cork." And he did totally ſuppreſs them. So that from that time forward, even the Methodiſts enjoyed the ſame liberty with the reſt of his Majeſty's ſubjects.

LII. In the mean time, the work of God went on with little oppoſition, both in other parts of the County of Cork, and at Waterford, and Limerick, as well as in Mountmelick, Athlone, Longford, and moſt parts of the province of Leinſter. In my return from Cork, I had an opportunity of viſiting all theſe. And I had the ſatisfaction of obſerving, how greatly God had bleſſed my fellow-labourers, and how many ſinners were ſaved from the error of their ways. Many of theſe had been eminent for all manner of ſins: many had been Roman-

Catholics.

Catholics. And I suppose the number of these would have been far greater, had not the good Protestants, as well as the Popish Priests, taken true pains to hinder them.

LIII. It was on April 24, 1751, that Mr. Hopper and I set out for Scotland. I was invited thither by captain (afterwards colonel) Galatin, who was then quartered at Musselborough. I had no intention to preach in Scotland; not imagining there were any that desired I should. But I was mistaken. Curiosity (if nothing else) brought abundance of people together in the evening. And whereas in the kirk (Mrs. Galatin informed me) there used to be laughing and talking, and all the marks of the grossest inattention; it was far otherwise here. They remained as statues, from the beginning of the sermon to the end. I preached again, at six the next evening, on *Seek ye the Lord, while he may be found.* I used great plainness of speech towards high and low; and they all received it in love: so that the prejudice which the devil had been several years planting, was torn up by the roots in one hour. After preaching, one of the Bailiffs of the town, with one of the elders of the kirk, came to me, and begged I would stay with them awhile, nay, if it were but two or three days, and they would fit up a larger place than the school, and prepare seats for the congregations. Had not my time been fixed, I should gladly have complied. All that I could now do was to give them a promise, that Mr. Hopper would come back the next week, and spend a few days with them. He did accordingly come, and spent a fortnight, preaching every day. And it was not without a fair prospect. The congregations were very numerous. Many were cut to the heart; several joined together in a little society. Some of these are now removed to Abraham's bosom, and some remain to this day.

LIV. *February 28, 1753, I looked over Mr. Prince's Christian History. What an amazing difference is there in the manner wherein God has carried on his work in England and America! There, above a hundred of the established clergymen of age and experience, and of the greatest

* Page 244.

greateſt note for ſenſe and learning of any in thoſe parts, were zealouſly engaged in the work. Here, almoſt the whole body of the aged, experienced, learned clergy, are zealouſly engaged againſt it: and but a handful of raw, young men engaged in it, without name, learning, or eminent ſenſe! And yet by that large number of honourable men the work ſeldom flouriſhed above ſix months at a time. And then followed a lamentable and general decay, before the next revival of it. Mean time that which God has wrought by theſe deſpiſed inſtruments, has continued increaſing for fifteen years together. Yea, we may now ſay, (bleſſed be the God of all grace) for three and forty years together. And at whatever time it has declined in any one place, it has more eminently flouriſhed in another.

LV. *April 15th, I ſet out for Scotland again, not indeed for Muſſelborough, but Glaſgow, to which place I was invited by Mr. Gillies, the miniſter of the college kirk. I came thither the next evening, and lodged at his houſe. Thurſday 19th, at ſeven, I preached about a quarter of a mile from the town, and at four in the afternoon to a far larger congregation. I had deſigned to preach at the ſame place on Friday morning. But as it rained, Mr. Gillies deſired me to preach in his church. At four in the afternoon we had a far larger congregation than the church could have contained. At ſeven Mr. Gillies preached a home, affectionate ſermon. Has not God ſtill a favour for this city? It was long eminent for religion. And he is able to repair what is now decayed, and to build up the waſte places.

On Saturday, both in the morning and evening, I preached to numerous congregations. Sunday 22d, it rained much. Nevertheleſs upwards (I ſuppoſe) of a thouſand people ſtayed with all willingneſs, while I explained and applied, *This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* I was deſired to preach afterwards at the priſon, which I did about nine o'clock. All the felons, as well as debtors, behaved with the utmoſt decency. It may be ſome, even of theſe poor ſinners, will occaſion *joy in heaven.*

* Page 251.

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The behaviour of the people at church, both morning and afternoon, was beyond any thing I ever saw, but in *our* congregations; none bowed or curtsied to each other, either before or after service: from the beginning to the end of which none talked, or looked at any but the minister. Surely much of the *power* of religion *was* here, where so much of the *form* still remains. The meadow where I stood in the afternoon, was full from side to side. I spoke as closely as ever I did in my life. Many of the students, and many of the soldiers were there. And they could indeed bear sound doctrine. Having now delivered my own soul, I rode on Monday to Tranent, and the next day to Berwick.

LVI. *Sunday, June 23d, that blessed man Mr. Walsh, preached at Short's gardens, in Irish. Abundance of his countrymen flocked to hear, and some were cut to the heart. Sunday, July 1st, he preached in Irish in Moorfields. The congregation was exceeding large. And all behaved seriously: though probably many of them came purely to hear what manner of language it was. For the sake of these he preached afterwards in English, if by any means he might gain some. And wherever he preached, whether in English or Irish, the word was sharper than a two-edged sword. So that I do not remember ever to have known any preacher, who, in so few years as he remained upon earth, was an instrument of converting so many sinners from the error of their ways.

LVII. Tuesday, July 10th, after one of our preachers had been there for some time, I crossed over from Portsmouth into the Isle of Wight. From Cowes we rode straight to Newport, the chief town in the isle, and found a little society in tolerable order. Several of them had found peace with God, and walked in the light of his countenance. At half hour after six, I preached in the market-place to a numerous congregation. But many of them were remarkably ill-behaved. The children made much noise: and many grown persons were talking aloud, almost all the time I was preaching. There was a large congregation again at five in the morning;

* Page 28, &c.

ing; and every person therein, seemed to know that this was the word whereby God would judge him in the last day. In the evening the congregation was more numerous, and far more serious than the night before. Only one drunken man made a little disturbance. But the mayor ordered him to be taken away. In October I visited them again, and spent three or four days with much comfort; finding those who had before professed to find peace, had walked suitably to their profession.

LVIII. * August 6, 1755, I mentioned to our congregation in London, a means of increasing serious religion, which had been frequently practised by our forefathers, the joining in a *Covenant* to serve God, with all our heart and with all our soul. I explained this for several mornings following; and on Friday, many of us kept a fast unto the Lord, beseeching him to give us wisdom and strength, that we might *promise unto the Lord our God and keep it.* On Monday at six in the evening we met for that purpose, at the French Church in Spitalfields. After I had recited the tenor of the Covenant proposed, in the words of that blessed man, Richard Allen, all the people stood up, in token of assent, to the number of about eighteen hundred. Such a night I scarce ever knew before. Surely the fruit of it shall remain for ever.

LIX. † January 1, 1756. How much were men divided in their expectations concerning the ensuing year! Some believed that it would bring a large harvest of temporal calamities. Others, that it would be unusually fruitful of spiritual blessings. Indeed, the general expectation of those calamities, spread a general seriousness over the nation. This was a means of abundant spiritual blessings. We endeavoured in every part of the kingdom, to avail ourselves of the apprehensions which we frequently found it was impossible to remove, in order to make them conducive to a nobler end, to that *fear of the Lord, which is the beginning of wisdom.* And at this season I wrote, "An Address to the Clergy," which, considering the situation of public affairs, I judged would be more seasonable, and more easily borne at this time than at any other.

LX.

* Vol. xxx. page 54. † Vol. xxx. page 54.

LX. * March 30th, I visited Ireland again, and after seeing the societies in Leinster and Munster, in the latter end of June, went with Mr. Walsh into the province of Connaught. We went through the counties of Clare and Galway, to Castlebar, the chief town of the county of Mayo. The Rector having left word that I should have the use of the church, I preached morning and evening to a very large congregation. Mr. Walsh afterwards preached in the Court-house, to another numerous and serious congregation. On Tuesday I rode over to Newport, eleven miles from Castlebar, on the very extremity of the land. The Rector had before given me an invitation. Between seven and eight I preached to (I suppose) more than all the Protestants in the town. Deep attention sat on every face; and surely God touched some of their hearts. On Wednesday I returned to Castlebar. There was just such a work here, as that at Athlone some years ago, and afterwards at Limerick. All were *pleased*, but very few *convinced*. The stream was very wide, but very shallow.

LXI. July 12th, after preaching at many of the intermediate places, I went on to Longford. I began at five in the Old-Barrack. A huge crowd soon flocked in; but most of the Papists stood at the gate, or just without the wall. They were all as still as night: nor did I hear an uncivil word, while I walked from one end of the town to the other.

But how is it, that almost in every place, even where there is no lasting fruit, there is so great an impression made at first upon a considerable number of people? The fact is this: Every where the work of God rises higher and higher, till it comes to a point. Here it seems for a short time to be at a stay; and then it gradually sinks again.

All this may easily be accounted for. At first, curiosity brings many hearers: at the same time God draws many by his preventing grace to hear his word, and comforts them in hearing. One then tells another. By this means, on the one hand, curiosity spreads and increases; and on the other, the drawings of God's spirit

* Vol. xxx. p. 54. Page 67, and sequel.

touch more hearts, and many of them more powerfully than before. He now offers grace to all that hear, moſt of whom are in ſome meaſure affected, and more or leſs moved with approbation of what they hear, have a deſire to pleaſe God, with good-will to his meſſenger. And theſe principles variouſly combined and increaſing, raiſe the general work to its higheſt point. But it cannot ſtand here in the nature of things. Curioſity muſt ſoon decline. Again, the drawings of God are not followed, and thereby the Holy Spirit is grieved: He ſtrives with this and that man no more, and ſo his drawings end. Thus the cauſes of the general impreſſion declining, moſt of the hearers will be leſs and leſs affected. Add to this, that in proceſs of time, *it muſt be that offences will come:* Some of the hearers, if not teachers alſo, will act contrary to their profeſſion. Either their follies or faults will be told from one to another, and loſe nothing in the telling. Men once curious to hear, will hear no more: Men once drawn, having ſtifled their good deſires, will diſapprove what they approve of before, and feel diſlike inſtead of good-will to the preachers. Others who were more or leſs convinced, will be afraid or aſhamed to acknowledge that conviction. And all theſe will catch at ill ſtories, true or falſe, in order to juſtify their charge. When by that means, all who do not ſavingly believe have quenched the Spirit of God, the little flock that remain go on from faith to faith; the reſt ſleep and take their reſt. And thus the number of hearers in every place may be expected, firſt to increaſe, and then to decreaſe.

LXII. Monday 19th, I firſt ſet foot in the province of Ulſter. But ſeveral of our preachers had been labouring in various parts of it for ſome years. And they had ſeen much fruit of their labour. Many ſinners had been convinced of the error of their ways; many, truly converted to God. And a conſiderable number of theſe had united together, in order to ſtrengthen each others hands in God. I preached in the evening at Newry to a large congregation, and to a great part of them at five in the morning. Afterwards I ſpoke to the members of

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the ſociety, conſiſting of Churchmen, Diſſenters, and (late) Papiſts. But there is no ſtriving among them, unleſs *to enter in at the ſtraight gate.*

On Tueſday I preached at Terryuagan, near Scarva; on Wedneſday in the market-houſe in Liſburn. Here the Rector and the Curate called upon me, candidly propoſed their objections, and ſpent about two hours in free, ſerious, friendly converſation. How much evil might be prevented or removed, would other clergymen follow their example?

LXIII. I preached in the evening at Belfaſt, the largeſt town in Ulſter, to as large a congregation as at Liſburn, and to near the ſame number in the morning. Hence we rode along the ſhore to Carrickfergus, ſaid to be the moſt ancient town in the province. I preached in the ſeſſion-houſe at ſeven, to moſt of the inhabitants of the town. Sunday 25th, at nine, I preached in the upper Court-houſe, which was much larger, and at eleven went to church. After dinner, one of our friends aſked, If I was ready to go to the Preſbyterian meeting? I told him, "I never go to a meeting." He ſeemed as much aſtoniſhed, as the old Scot at Newcaſtle, who left us, "becauſe we were mere *Church of England men.*" We are ſo, although we condemn none *who have been brought up* in another way.

LXIV. Monday 26th. Mr. Walſh met me at Belfaſt, and informed me, that the day before he was at Newtown, intending to preach; but while he was at prayer, one Mr. Mortimer came with a drunken mob, ſeized him by the throat, and dragged him along, till a ſtout man ſeized him, and conſtrained him to quit his hold. Mr. Walſh having refreſhed himſelf at a friend's houſe, began a ſecond time. But in a quarter of an hour Mr. Mortimer, having rallied his mob, came again: on which Mr. Walſh gave him the ground, and walked away over the fields.

On Tueſday evening I preached in the market-houſe at Lurgan. Many of the gentry were met in the room over this, it being the time of the aſſembly. The violins were juſt tuning. But they ceaſed till I had done;

the novelty (at leaſt) drew and fixt the attention of the whole company. Having viſited moſt of the ſocieties in Ulſter, I returned to Dublin, Auguſt 5th. On Tueſday evening I preached my farewell ſermon. But it was ſtill a doubt, (though I had beſpoken the cabin of the pacquet for myſelf and my friends) whether we ſhould ſail or no: Sir Thomas Prendergraſt having ſent word to the Captain, that he would go over: and it being his euſtom (hominis magnificantian!) to keep the whole ſhip to himſelf. But the wind turning foul, he would not go: ſo about noon Mr. Walſh, Houghton, Morgan, and I went on board, and fell down to the mouth of the harbour. The next evening we landed at Holyhead.

LXV. * Thurſday 26th, about fifty of the Preachers being met at Briſtol, the Rules of the Society were read over, and carefully conſidered one by one. But we did not find any that could be ſpared. So we agreed to retain and inforce them all.

The next day the Rules of the Bands were read over, and conſidered one by one, which after ſome verbal alterations, we all agreed to obſerve and inforce.

On Saturday the Rules of Kingswood School were read over, and conſidered one by one. And we were fully ſatisfied, that they were all agreeable both to ſcripture and reaſon.

My Brother and I cloſed the Conference by a ſolemn declaration of our purpoſe never to ſeperate from the Church. And all our brethren chearfully concurred therein.

LXVI. † February 28, 1757, one of our Preachers wrote me the following letter:

Rev. and dear Sir,

"At Bradford, on the 30th of January laſt, I was preſt for a ſoldier and carried to the inn where the gentlemen were. Mr. Pearſe offered bail for my appearance the next day. They ſaid, they would take his word for a thouſand pounds: but not for *me*: I muſt go to the round-houſe: the little ſtone room on the ſide of the bridge. So thither I was conveyed by five ſoldiers. I found

* Page 111. † Page 126.

found nothing to ſit on but a ſtone, and nothing to lie on but a little ſtraw. But ſoon after, a friend ſent me a chair, on which I ſat all night. I had a double guard, twelve ſoldiers in all, two without, one in the door, and the reſt within. I paſſed the night without ſleep; but, bleſſed be God, not without reſt; for my peace was not broken a moment. My body was in priſon: but I was Chriſt's free-man; my ſoul was at liberty. And even there I found ſome work to do for God. I had a fair opportunity of ſpeaking to them that durſt not leave me. And I hope it was not in vain.

"The next day I was carried before the Commiſſioners, and part of the act read, which impowered them to take ſuch able bodied men as *had no buſineſs, and had no lawful or ſufficient maintenance.* Then I ſaid, 'But I have a lawful calling, being in partnerſhip with my brother, and have alſo an eſtate. Give me time, and you ſhall have full proof of this.' They agreed. The next day I ſet out for Cornwall. After ſtaying at home a few days, on Saturday I came to Bradford. On Monday I appeared before the Commiſſioners, with the writings of my eſtate. When they had perufed them, they ſet me at liberty. I hope you will give thanks to God, for my deliverance out of the hands of unreaſonable and wicked men.

WILLIAM HICHINS."

LXVII. *March 13th, finding myſelf weak at Snowfields, I prayed that God, if he ſaw good, would ſend me help at the chapel. He did ſo. As ſoon as I had done preaching, Mr. Fletcher came, who had juſt then been ordained Prieſt, and haſtened to the chapel, on purpoſe to aſſiſt me, as he ſuppoſed me to be alone. How wonderful are the ways of God! When my bodily ſtrength failed, and no clergymen in England was able and willing to aſſiſt me, he ſent me help from the mountains of Switzerland! And a help-meet for me in every reſpect! Where could I have found ſuch another!

LXVIII. †Monday, April 11th, at five in the evening about twelve hundred of the ſociety met at Spital-fields. I expected two clergymen to help me; but none came. I held out till between ſeven and eight. I was then

* Page 109. † Page 133.

then ſcarce able to walk or ſpeak. But I looked up and received ſtrength. At half hour after nine, God broke in mightily upon the congregation. *Great* indeed *was our glorying in him:* we were *filled with conſolation.* And when I returned home between ten and eleven, I was no more tired than at ten in the morning.

LXIX. * Tueſday, October 25th, as I was returning from Bath, a man met me at Hannem, and told me, "The ſchool-houſe in Kingswood is burnt down." When I came thither I was informed, about eight the night before, two or three boys went into the gallery up two pair of ſtairs. One of them heard a ſtrange cracking in the room above. Opening the ſtair-caſe door, he was beat back by ſmoke, on which he cried out, "Fire, murder, fire!" Mr. Baynes hearing this, ran immediately down, and brought up a pail of water. But going in and ſeeing the blaze, he had not preſence of mind to go up to it, but threw the water upon the floor. The room was quickly all in a flame: the deal partitions taking fire, and ſpreading to the upper rooms of the houſe. Water enough was now brought, but none could come near the place where it was wanted, the room being ſo filled with flame and ſmoke. At laſt a long ladder was reared up againſt the wall of the houſe. But it was then obſerved, that one of the ſides of it was broke in two, and the other quite rotten. However, John Haw, a young man that lived next door, ran up with an axe in his hand. But he then found the ladder was ſo ſhort, that as he ſtood on the top of it, he could but juſt lay one hand over the battlements. How he got over them to the leads none can tell; but he did ſo, and immediately made a hole through the roof: on which a vent being made, the ſmoke and flame iſſued out, as from a furnace. Thoſe who brought water, but were ſtopped before by the ſmoke, then got upon the leads and poured it down through the tiling. By this means the fire was quickly quenched, having only conſumed part of the partition, with ſome clothes, and a little damaged the roof, and the floor beneath. It is amazing that ſo little hurt was done. For the fire (which began

* Page 187.

began in the middle of the room, none knew how) was so violent that it broke every pane of glass but two, in the window, both at the East and West end: what was more amazing still was, that it did not hurt either the beds, (which seemed all covered with flame) or the deal partitions on the other side of the room, though it beat against them for a considerable time. What can we say to these things, but that God had fixt the bounds which it could not pass!

LXX. Having before visited * most other parts of Ireland, on May 27, 1758, I entered the county of Sligo, bordering on the Western Ocean, I think the best peopled that I have seen in the kingdom. I believe the town is above half as large as Limerick. Sunday 28th, at nine, I preached in the Market-house to a numerous congregation. But they were doubled at five in the afternoon, and God made his *word quick and powerful, and sharper than a two-edged sword.* And from that time, there have never been wanting a few in Sligo, who worship God in spirit and truth. In many other parts of the country likewise, many sinners have been truly converted to God.

LXXI. † June 17th, I met Thomas Walsh once more in Limerick, alive and but just alive. Three of the best physicians in these parts had attended him, and all agreed that it was a lost case: that by a violent straining of his voice, he had contracted a true, pulmonary consumption, which was then in the last stage, and beyond the reach of any human help. O what a man, to be snatched away in the strength of his years! Surely thy *judgments are a great deep!*

LXXII. I rode over to Courtmattress, a colony of Germans, whose parents came out of the Palatinate, in Queen Anne's reign. Twenty families of them settled here: twenty more at Killihaen, a mile off; fifty at Balligarane, two miles eastward, and twenty at Pallas, four miles farther. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased, not indeed in families, but in number of souls. Having no minister, they were become

* Page 216. † Page 222.

become eminent for drunkenneſs, curſing, ſwearing, and an utter contempt of religion. But they are changed ſince they heard, and willingly received the truth as it is in Jeſus. An oath is now rarely heard among them, or a drunkard ſeen in their borders. They have built a pretty large preaching-houſe, in the middle of Courtmattreſs. But it would not contain one half of the congregation. So I ſtood in a large yard. Many times afterwards I preached at Balligarane and Pallas, ſo did my fellow-labourers and with laſting effect. So did God at laſt provide for theſe poor ſtrangers, who for fifty years, had none that cared for their ſouls!

The plain, old Bible religion had now made its way into every county in Ireland, ſave Kerry. And many in each county, and in moſt large towns, were happy witneſſes of it. But I doubt not, there would have been double the number, had not true pains been taken by Proteſtants (ſo called) as well as Papiſts, either to prevent their hearing, or at leaſt to prevent their laying to heart, the word that is able to ſave their ſouls.

LXXIII. * March 3, 1759, I rode to Colcheſter, and found that out of the hundred and twenty-ſix I had left here laſt year, we had loſt only twelve: in the place of whom we had gained forty. Such is the fruit of viſiting from houſe to houſe!

† Having at length ſubmitted to the importunity of my friends, and conſented to hire James Wheatly's Tabernacle at Norwich, I went on thither on Tueſday, and enquiring the next day, found that neither any ſociety, nor any ſubſcribers were left. So that every thing was to be wrought out of the ore, or rather out of the cinders. In the evening I deſired thoſe who were willing to join, would ſpeak to me the next day. About twenty did ſo; but the greater part of them appeared like frighted ſheep. On Saturday and Sunday about forty more came, and thirty or forty on Monday. Two-thirds of them ſeemed to have known God's pardoning love. Doth he not ſend by whom he *will* ſend? In a week or two more, having joined the new members to thoſe of the old ſociety, all together amounted to four hundred

* Page 253. † Page 254.

hundred and twenty, and by April 1st, to above five hundred and seventy. A hundred and five of these were in no society before, although many of them had found peace with God. I believe they would have increased to a thousand, if I could have stayed a fortnight longer. But which of these will hold fast their profession? The fowls of the air will devour some: The sun will scorch more, and others will be choaked by the thorns springing up. I wonder we should ever expect that half of those that at first *hear the word with joy*, will *bring forth fruit unto perfection.*

LXXIV. * In May, the work of God exceedingly increased, at and near Everton, in Huntingdonshire. I cannot give a clearer view of this, than in transcribing the journal of an eye-witness.

"Sunday, May 20th, several fainted and cried out while Mr. Berridge was preaching. Afterwards, at church, many cried out, especially children, whose agonies were amazing. One of the eldest, a girl of twelve years old, was in violent contorsions of body, and wept aloud. I think incessantly during the whole service. And several much younger children were agonizing as this did. The church was crowded within and without, so that Mr. Berridge was almost stifled by the breath of the people. I believe there were three times more men than women, a great part of whom came from far. The text was, *Having the form of godliness, but denying the power of it.* When the power of religion came to be spoken of, the presence of God filled the place. And while poor sinners felt the sentence of death in their souls, what sounds of distress did I hear? The greatest number of them that cried out were men; but some women, and several children, felt the power of the same almighty Spirit, and seemed just sinking into hell. This occasioned a mixture of various sounds, some shrieking, some roaring aloud. The most general was, a loud breathing, like that of persons half strangled and gasping for life. And indeed most of the cries were like those of dying creatures. Great numbers wept without any noise. Others fell down as dead: some sinking

* Page 278.

in silence: some with extreme pain and violent agitation. I stood on the pew seat, as did a young man in the opposite pew, an able-bodied, healthy countryman. But in a moment, while he seemed to think of nothing less, down he dropt with a violence inconceivable. And the beating of his feet were ready to break the boards, as he lay in strong convulsions at the bottom of the pew. Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed to struggle with the strength of a grown man. His face was red as scarlet, and almost all on whom God laid his hand, turned either very red or very black. When I returned to Mr. Berridge's house, after a little walk, I found it full of people. He was fatigued, yet said he would give them a word of exhortation. I stayed in the next room, and saw a girl lying as dead. In a few minutes, a woman was filled with peace and joy. She had come thirteen miles, and had dreamed, Mr. Berridge would come to her village, on that very day whereon he did come, though without either knowing the place or the way to it. She was convinced at that time. Just as we heard of her deliverance, the girl on the floor began to stir. She was then set in a chair, and after sighing awhile, suddenly rose up, rejoicing in God. She frequently fell on her knees, but was generally running to and fro, speaking these and the like words, "O what can Jesus do for lost sinners! He has forgiven me all my sins." Mean time I saw a thin, pale girl, weeping with joy for her companion, and with sorrow for herself. Quickly the smiles of heaven came likewise on her face, and her praises joined with those of the other.

LXXV. "Two or three well dress young women who seemed careless before, now cried out with a loud and bitter cry. We continued praising God with all our might: and his work went on. I had for some time observed a young woman all in tears; but now her countenance changed: her face was as quick as lightning, filled with smiles, and became of a crimson colour. Immediately after, a stranger who stood facing me,

me, fell backward to the wall: then forward on his knees, wringing his hands and roaring like a bull. His face at first turned quite red: then almost black; he rose and ran against the wall, till two persons held him. He screamed, 'O what shall I do? O for one drop of the blood of Christ!' As he spoke, God set his soul at liberty, and the rapture he was in, seemed almost too great to be borne. He had come forty miles to hear Mr. Berridge, and was to leave him the next morning, which he did with a glad heart, telling all who came in his way, what God had done for his soul.

LXXVI. "About the time Mr. Coe, (that was his name) began to rejoice, a girl about twelve years old, exceeding poorly dress't, appeared to be as deeply wounded as any. But I lost sight of her, till I heard of another born in Sion, and found upon enquiry, it was her. And now I saw such a sight, as I do not expect to see again on this side eternity. The faces of three children, and I think, of all the believers, did really shine. And such a beauty, such a look of extreme happiness, and of divine love and simplicity, I never saw in human faces till now. The newly [illegible] eagerly embraced one another, weeping on each other's necks for joy. Then they saluted all of their own sex, and besought all to help them in praising God.

LXXVII. "Thursday 24th, I went to hear Mr. Hickes at Wrestlingworth, four miles from Everton. We were glad to hear that he had given himself up to the work of God, and that the power of the Highest fell on his hearers, as on Mr. Berridge's. While he was preaching, fifteen or sixteen persons felt the arrows of the Almighty, and dropped down. A few of these cried out with the utmost violence, and with little intermission, for some hours; while the rest made no great noise, but continued struggling, as in the pangs of death. Besides these, one little girl was deeply convinced, and a boy, nine or ten years old. Both these, and several others, when carried into the parsonage-house, either lay as dead, or struggled with all their might. But in a short time, their cries increased above measure.

I prayed, and for a time all were calm. But the ſtorm ſoon roſe again. Mr. Hicks then prayed, and afterwards Mr. Berridge. But ſtill, though ſome received conſolation, others remained in deep ſorrow of heart.

"Upon the whole, I remark, that few antient people experience any thing of this work of God: and ſcarce any of the rich. Theſe generally ſhew either an utter contempt of it, or an enmity to it. Indeed ſo did Mr. Hickes himſelf ſome time ſince, even denying the ſacrament to thoſe who went to hear Mr. Berridge. As neither of theſe gentlemen have much eloquence; the Lord more clearly ſhews hereby that it is his own work. It extends into Cambridgeſhire, to within a mile of the Univerſity; and about as far into Huntingdonſhire: but flouriſhes moſt of all in the eaſtern and northern parts of Bedfordſhire. The violent ſtruggling of many in the above-mentioned churches, has broke ſeveral pews and benches. Yet it is common for people to remain unaffected there, and afterwards drop down in their way home. Some have been found lying as dead in the road: others in Mr. Berridge's garden; not being able to walk from the church to his houſe, though it was not two hundred yards."

LXXVIII. [9] Saturday, November 24th, I rode to Everton (having been there ſome months before.) On Sunday afternoon, God was eminently preſent with us, though rather to comfort than convince. But I obſerved a remarkable difference ſince I was here, as to the manner of the work. None now were in trances; none cried out; none fell down, or were convulſed. Only ſome trembled exceedingly; a low murmur was heard; and many were refreſhed with the multitude of peace. The danger *was* to regard *extraordinary* circumſtances too much, ſuch as outcries, convulſions, viſions, trances, as if theſe were *eſſential* to the inward work, ſo that it *could not* go on without them. Perhaps the danger *is*, to regard them too little; to condemn them altogether; to imagine they had nothing of God in them: yea, were a hinderance to the work: whereas the truth is, 1. God ſuddenly and ſtrongly convinced many, that they were undone,

[9] Page 343.

undone, loſt ſinners; the *natural* conſequences whereof were ſudden outcries, and ſtrong bodily convulſions; 2. To ſtrengthen and encourage them that believed, and to make his work more apparent, he favoured ſeveral of them with divine dreams, others with trances or viſions; 3. In ſome of theſe inſtances, after a time, nature mixed with grace: 4. Satan likewiſe mimicked *this part of the work of God*, in order to diſcredit the *whole* work. And yet it is not wiſe to give up *this part*, any more than to give up *the whole*. At firſt, it was doubtleſs, wholly from God. It is partly ſo at this day: and he will enable us to diſcern, how far in every caſe, the work is *pure*, and how far *mixt*.

LXXIX. * On Thurſday 29th, the day appointed for a General Thankſgiving, I preached at Weſt-ſtreet, Seven-Dials, London, both morning and afternoon. I believe the oldeſt man in England has not ſeen a thankſgiving day ſo obſerved before. It had the ſolemnity of the General Faſt. All the ſhops were ſhut up. The people in the ſtreets appeared, one and all, with an air of ſerioufneſs. The prayers, leſſons, and whole public ſervice, were admirably ſuited to the occaſion. The prayer for our enemies, in particular, was extremely ſtriking; perhaps it is the firſt inſtance of the kind in Europe. There was no noiſe, hurry, bonfires, fire-works, in the evening, and no public diverſions; this is indeed a *Chriſtian holy-day*; a *rejoicing unto the Lord*. The next day came the news, that admiral Hawke had diſperſed the French fleet.

LXXX. † In the beginning of the year 1760, there was a great revival of the work of God in Yorkſhire. "On January 13th, (ſays a correſpondent) about thirty perſons were met together at Otley, (a town ten miles North-eaſt of Leeds) in the evening, in order (as uſual) to pray, ſing hymns, and to provoke one another to love and to good works. When they came to ſpeak of the ſeveral ſtates of their ſouls, ſome with deep ſighs, and groans, complained of the heavy burden they felt, from the remains of inbred ſin: ſeeing in a clearer light than ever before, the neceſſity of a deliverance from it. When they

* Page 345. † Page 352.

they had ſpent the uſual time together, a few went to their own houſes; but the reſt remained upon their knees, groaning for the *great and precious promiſes*. When one of them was deſired to pray, he no ſooner lifted up his voice to God, than the Holy Ghoſt made interceſſion in all that were preſent, *with groanings that could not be uttered*. And in awhile they expreſſed the travail of their ſouls, by loud and bitter cries. They had no doubt of the favour of God; but they could not reſt while they had any thing in them contrary to his nature. One cried out in an agony, 'Lord, deliver me from my ſinful nature!' Then a ſecond, a third, a fourth. And while he that prayed firſt was uttering thoſe words, 'Thou God of Abraham, Iſaac, and Jacob, hear us for the ſake of thy ſon Jeſus,' one broke out, 'Bleſſed be the Lord for ever, for he has purified my heart!' Another, 'Praiſe the Lord with me; for he has cleanſed my heart from ſin:' another cried, 'I am hanging over the pit of hell;' Another ſhrieked out, 'I am in hell: O ſave me, ſave me!' While another ſaid with a far different voice, 'Bleſſed be the Lord, for he hath pardoned all my ſins!' Thus they continued for the ſpace of two hours, ſome praiſing and magnifying God; ſome crying to him for pardon or purity of heart, with the greateſt agony of ſpirit. Before they parted, three believed God had fulfilled his word, and *cleanſed them from all unrighteouſneſs*. The next evening they met again, and the Lord was again preſent to heal the broken in heart. One received remiſſion of ſins, and three more believed God had *cleanſed them from all ſin*. And it is obſervable, theſe are all poor, illiterate creatures, incapable of counterfeiting, and unlikely to attempt it. But *when his word goeth forth, it giveth light and underſtanding to the ſimple*.'

LXXXI. Here began that glorious work of Sanctification, which had been nearly at a ſtand for twenty years. But from time to time it ſpread, firſt through various parts of Yorkſhire, afterwards in London; then through moſt parts of England: next through Dublin, Limerick, and all the South and Weſt of Ireland. And wherever

wherever the work of Sanctification increaſed, the whole work of God increaſed in all its branches. Many were convinced of ſin; many juſtified; many backſliders healed. So it was in the London ſociety in particular. In February 1761, it contained upwards of three and twenty hundred members: in 1763, above eight and twenty hundred.

LXXXII. February 27, 1761, I met about thirty perſons who had experienced a deep work of God. And whether they are *ſaved from ſin*, or no, they are certainly full of faith and love.

Wedneſday March 4th, * I was ſcarce come into the room where a few believers were met together, when one began to tremble exceedingly. She ſoon ſunk to the floor. After a violent ſtruggle, ſhe burſt out into prayer, which was quickly changed into praiſe. And ſhe then declared, "The Lamb of God has taken away all my ſins." † Wedneſday 18th. By talking with ſeveral in Wedneſbury, I found God was carrying on his work here as at London. We had ground to hope, one priſoner was ſet at liberty, under the ſermon on Saturday morning; another, on Saturday evening. One or more received remiſſion of ſins on Sunday. On Monday morning another, and on Wedneſday yet another believed *the blood of Chriſt* had *cleanſed* them *from all ſin*. In the evening I could ſcarce think, but more than one heard him ſay, *I will: be thou clean*. Indeed, ſo wonderfully was he preſent till near midnight, as if he would have healed the whole ‡ congregation.

Monday 23d. Many preachers meeting me at Leeds, I enquired into the ſtate of the Northern ſocieties, and found the work of God was increaſing on every ſide. Afterwards I talked with ſeveral of thoſe who believed they were ſaved from ſin. And after a cloſe examination, I found reaſon to believe that fourteen of them were not deceived.

LXXXIII. ‖ Saturday May 2d. After Mr. Hopper had ſpent ſome time there, and formed a little ſociety, I went to Aberdeen. I preached there morning and evening, either in the College-hall or the Cloſe, to very numerous

* Vol. xxii. Page 79. † Page 83. ‡ Page 88. ‖ Page 90.

merous and attentive congregations, on Sunday and the three following days. Thurſday 7th, leaving near ninety members in the ſociety, I rode over to Sir Archibald Grant's, near Monymuſk, about twenty miles North-weſt from Aberdeen. About ſix I preached in the church, pretty well filled with ſuch perſons as we did not look for, ſo near the Highlands. I was much comforted among them; and ſetting out early on Friday, on Saturday reached Edinburgh.

LXXXIV. * Thurſday 21ſt, enquiring how it was, that in all theſe parts, we had ſo few witneſſes of full ſalvation, I conſtantly received one and the ſame anſwer. "We ſee now, we ſought it by our *works*. We thought it was to come *gradually*. We never expected it to come in a moment by ſimple *Faith*, in the very ſame manner as we received Juſtification." What wonder is it then, that you have been fighting all theſe years, *as one that beateth the air?* Monday, June 22d, I ſpoke one by one to the ſociety at Hutton-Rudby, near Yarm. Of about eighty members, near ſeventy were Believers, and I think, ſixteen renewed by love. Here were two bands of children, one of boys and one of girls, moſt of whom were walking in the light. Four of thoſe who ſeemed to be ſaved from ſin, were of one family, and all of them walked holy and unblamable. And many inſtances of the ſame kind I found in every part of the county.

LXXXV. † Auguſt 22d, I returned to London, and found the work of God ſwiftly increaſing. The congregations in every place were larger than they had been for ſeveral years. Many were from day to day convinced of ſin. Many found peace with God. Many backſliders were healed and filled with love. And many believers entered into ſuch a reſt, as it had not before entered their hearts to conceive. Mean time the enemy was not wanting to ſow tares among the good ſeed. I ſaw this clearly, but durſt not uſe violence, leſt in plucking up the tares, I ſhould root up the wheat alſo. On Monday, September 21ſt, I came to Briſtol. And here likewiſe, I found a great increaſe of the work of God, the congregations were exceeding large, and the people

* Page 103. † Page 114.

people longing and thirſting after righteouſneſs. And every day afforded us freſh inſtances of perſons convinced of ſin or converted to God. So that it ſeems he was pleaſed to pour out his Spirit this year on every part both of England and Ireland, in a manner we never had ſeen before; at leaſt not for twenty years. O what pity that ſo many of the children of God did not know the day of their viſitation!

LXXXVI. * December 26th, I made a particular enquiry into the caſe of Mary Special, a young woman then living at Tottenham-Court-Road. She ſaid, "Four years ſince, I found much pain in my breaſts, and afterwards hard lumps. Four months ago my left breaſt broke, and kept running continually. Growing worſe and worſe, after ſome time, I was recommended to St. George's hoſpital. I was let blood many times and took hemlock thrice a day; but I was no better. The pain and lumps were the ſame, and both my breaſts were quite hard, and black as ſoot. Yeſterday ſe'nnight I went to Mr. Owen's, where there was a meeting for prayer. Mr. B. ſaw me and aſked, "Have you faith to be healed?" I ſaid "Yes." He then prayed for me, and in a moment all my pain was gone. But the next day I felt a little pain again. I clapped my hands on my breaſts and cried out, "Lord, if thou wilt thou canſt make me whole." It was gone; and from that hour I had no pain, no ſoreneſs, no lumps or ſwelling, but both my breaſts were perfectly well, and have been ſo ever ſince."

Now here are plain facts. 1. She *was* ill. 2. She *is* well. 3. She became ſo in a moment. Which of theſe can with modeſty be denied?

LXXXVII. All January, 1762, God continued to work mightily, not only in and about London, but in moſt parts of England and Ireland.† February 5th, I met at noon, as uſual, thoſe who believed they were ſaved from ſin, and warned them of the enthuſiaſm that was breaking in, by means of two or three weak, though good men, who through a miſconſtrued text in *the Revelations*, inferred, that they ſhould not die. This gave great occaſion of triumph to thoſe that ſought occaſion,

* Page 116. † Page 133.

who rejoiced as though they had found great ſpoil. This year, from the beginning to the end, was a year never to be forgotten. Such a ſeaſon I never ſaw before! Such a multitude of ſinners were converted from the error of their ways, in all parts both of England and Ireland: and ſo many were filled with pure love!

LXXXVIII. In * April, I croſſed over to Ireland, and in every part of the kingdom, North, Weſt, and South, found cauſe to bleſs God, for the abundant increaſe of his work. † On July 24th, I returned to Dublin, and found the flame ſtill increaſing. The congregation was as large this evening, as it uſed to be on Sunday evening. Monday 26th, it was larger at five in the morning, than it uſed to be in the evening. And in two days and a half, four perſons gave thanks for a ſenſe of God's pardoning mercy. And ſeven, (among whom were a mother and her daughter) for being *perfected in love*. The perſon by whom chiefly it pleaſed God to work, was John Manners, a plain man, of middling ſenſe, and not elegant, but rather flow of ſpeech: one who had never before been eminently uſeful, but ſeemed to be raiſed up for this ſingle work. And as ſoon as it was done, he fell into a conſumption, languiſhed awhile, and died.

LXXXIX. I found he had not at all exceeded the truth, in the accounts he had ſent me from time to time. In one of his firſt letters he ſays, "The work here is ſuch as I never expected to ſee: ſome are juſtified or ſanctified almoſt every day. This week three or four were juſtified, and as many, if not more, renewed in love. The people are all on fire. Such a day as laſt Sunday I never ſaw before. While I was at prayer in the ſociety, the power of the Lord overſhadowed us, and ſome cried out, "Lord I can believe! The cry ſoon became general, with ſtrong prayers. Twice I attempted to ſing: but my voice could not be heard. I then deſired them to reſtrain themſelves, and in ſtillneſs and compoſure to wait for the bleſſing: on which, all but two or three who could not refrain, came into a ſolemn ſilence. I prayed again, and the ſoftening power of

* Page 156. † Page 176.

of grace was felt in many hearts. Our congregations increaſed much, and I have no doubt, but we ſhall ſee greater things than theſe."

Four days after, he writes, "The work of God increaſes every day. There is hardly a day but ſome are juſtified, or ſanctified, or both. On Thurſday, three came and told me, *The blood of Chriſt had cleanſed them from all ſin.* One of them told me, ſhe had been juſtified ſeven years, and had been five years convinced of the neceſſity of Sanctification. But this *eaſy* conviction, availed not. A fortnight ſince ſhe was ſeized with ſo keen a conviction, as gave her no reſt till God had ſanctified her, and witneſſed it to her heart.

"The fire catches all that come near. An old ſoldier, in his return from Germany to the North of Ireland, fell in, one night, with theſe wreſtling Jacobs, to his great aſtoniſhment. As he was going to Germany in the beginning of the war, the Lord healed him in Dublin: and in ſpite of all the diſtreſſes of a ſevere campaign, he walked in the light continually. On his return through London, he was convinced of the neceſſity of full Sanctification. And ſoon after he came hither, his heart was broken in pieces, while he was with a little company, who meet daily for prayer. One evening, as they were going away, he ſtopped them, and begged they would not go till God had bleſſed him. They kneeled down again, and did not ceaſe wreſtling with God till he had a witneſs that he was ſaved from all ſin."

XC. In his laſt letter he ſays, "I had much fear about the children, leſt our labour ſhould be loſt upon them. But I find we ſhall reap, if we faint not. Margaret Roper, about eight years old, has been thoughtful for ſome time. The other day, while we were at family prayer, ſhe burſt into tears and wept bitterly. They aſked, what was the matter? She ſaid, 'She was a great ſinner, and durſt not pray.' They bade her go to bed. She no ſooner went into the chamber, than ſhe began crying and clapping her hands, ſo that they heard her acroſs the ſtreet. But God ſoon bound up her broken heart. Being aſked, 'How ſhe felt her ſelf?' She ſaid,

'Ten times better. Now I can love God. I wish you would sit up and sing with me all night.' She has been happy ever since, and is as serious as one of forty. July 3d. Our joy is now quite full. The flame rises higher and higher. Since Saturday, eight sinners were justified, and two more renewed in love. Our house was once large enough: now it is scarce sufficient to contain us. And we have not many in the society, who are not either wrestling with God for his love, or rejoicing therein."

XCI. Upon examination, I found three or four and forty in Dublin, who enjoyed the pure love of God. At least, forty of these had attained it in four months. The same number had received remission of sins. Nor was the hand of the Lord shortened yet: he still wrought as swiftly as ever. In some respects, the work of God in this place was more remarkable than even that at London. 1. It is far greater in proportion to the time, and to the number of the people. This society is scarce a fifth part of that. Yet six months after this flame broke out here, we had about thirty witnesses of the great salvation: here were above forty in four months. 2. The work here was more pure. In all this time there were none of them headstrong or unadviseable: none who dreamed of being immortal, or infallible, or incapable of temptation: in short, no whimsical or enthusiastic persons. All were calm and sober-minded. I know, several of these were in process of time *moved from their stedfastness*. I am nothing surprised at this: it was no more than was to be expected: I rather wonder that more were not moved. Nor does this in any degree alter my judgment, concerning the great work which God then wrought: the greatest I believe, that has been wrought in Europe, since the Reformation.

XCII. The same work was now carrying on in Limerick, of which I had several accounts. The last ran thus: "Blessed be God, since you was here, his word runs swiftly. Last night his power was present indeed, and another was assured, that God had *cleansed him from all unrighteousness*. There are now ten women and thirteen men, who witness the same confession. And their lives agree

agree thereto. Eight have lately received the remiſſion of their ſins. And many are on the full ſtretch for God, and juſt ready to ſtep into the pool." Hence it appears, that in proportion to the time, which was only three or four weeks, and the number of hearers, (not one half, if a third part) the work of God was greater in Limerick, than even in Dublin itſelf.

XCIII. * Sunday Auguſt 1ſt, I landed at Parkgate, and rode on to Cheſter. Never was the ſociety in ſuch a ſtate before. There was nothing but peace and love among them. About twelve believed they were ſaved from ſin. Moſt of the reſt were ſtrongly athirſt for God, and looking for him continually. Wedneſday 4th, I rode to Liverpool, where alſo was ſuch a work of God as had never been known there before. There was a ſurpriſing congregation in the evening, and had been for ſome months. A little before I went, nine were juſtified in one hour. The next morning I ſpoke ſeverally with thoſe who believed they were ſanctified. They were fifty-one in all; twenty-one men, twenty-one widows or married women, and nine young women or children. In one of theſe the change was wrought three weeks after ſhe was juſtified: in three, ſeven days after it; in one, five days; and in Samuel Lutwich, aged fourteen, two days only. I aſked Hannah Blakeley, aged eleven, "What do you want now?" She ſaid, with amazing energy, the tears running down her cheeks, "Nothing in this world; nothing but more of my Jeſus!"

XCIV. One wrote thus from Bolton in Lancaſhire: "Glory be to God, he is doing wonders among us. Since Mr Furz left us, there have been ſeven (if not more) juſtified, and ſix ſanctified at one meeting. Two of theſe were, I think, juſtified and ſanctified in leſs than three days. O what a meeting was our laſt claſs-meeting! In three minutes or leſs, God quite unexpectedly convinced an old oppoſer of the truth, and wounded many more. I never felt the abiding preſence of God ſo exceeding powerful before."

Enquiring how the revival began at Macclesfield, I received the following account: "In March laſt, after a long

* Page 187.

a long ſeaſon of dryneſs and barrenneſs, one Monday night John Oldham preached. When he had done, and was going away, a man dropped down, and cried aloud for mercy. In a ſhort time, ſo did ſeveral others. He came back, and wreſtled with God in prayer for them. About twelve he retired, leaving ſome of the brethren in prayer for them, who reſolved to wreſtle on, till they had an anſwer of peace. They continued in prayer till ſix in the morning, and nine priſoners were ſet at liberty.

They met again the next night, and ſix or ſeven more were filled with peace and joy in believing. So were one or two more every night till the monday following, when there was another general ſhower of grace. And many believed, that *the blood of Chriſt had cleanſed them from all ſin.* I ſpoke to theſe, (forty in all) one by one. Some of them ſaid, they received that bleſſing, ten days, ſome ſeven, ſome four, ſome three days, after they found peace with God. What marvel! ſince *one day is with God as a thouſand years!*

XCV. The caſe of Ann Hooly was peculiar. She had often declared, "The Methodiſt God ſhall not be *my* God. I will ſooner go to hell, than I will go to heaven in *their* way." She was ſtanding in the ſtreet with two young men, when John Oldham paſſing by, ſpoke to one and the other, and went on. She burſt into tears, and ſaid, "What, am I ſuch a ſinner that he will not ſpeak to me?" About twelve he was ſent for in haſte. He found her in deep diſtreſs, but continued in prayer till all her trouble was gone, and her ſpirit rejoiced in God her Saviour. Yet three nights after, ſhe was in much diſtreſs again, crying, "I have a wicked heart till God takes it away." He did ſo in a few hours. She was ever after a pattern to all the young people in the town. She was thirteen years old. In about a year her ſpirit returned to God.

On Saturday I ſpoke to thoſe at Mancheſter, who believed God had cleanſed their hearts. They were ſixty-three in number: to about ſixty of whom I could not find there was any reaſonable objection.

XCVI. Many years ago my Brother frequently ſaid,

"Your

"Your day of Pentecoſt is not fully come. But I doubt not it will. And you will then hear of perſons ſanctified, as frequently as you do now of perſons juſtified." Any unprejudiced perſon might obſerve, that it was now fully come. And accordingly we did hear of perſons ſanctified, in London, and moſt other parts of England, and in Dublin, as well as moſt other parts of Ireland, as frequently as of perſons juſtified: although inſtances of the latter were far more frequent than they had been for twenty years before. That many of theſe did not retain the gift of God, is no proof that it was not given them. That many do retain it to this day, is matter of praiſe and thankſgiving. And many of them are gone to him whom they loved, praiſing him with their lateſt breath: juſt in the ſpirit of Ann Steed, the firſt witneſs in Briſtol, of the great ſalvation; who being worn out with ſickneſs and racking pain, after ſhe had commended to God all that were round her, lifted up her eyes, cried aloud, "Glory! Hallelujah!" and died.

XCVII. * Monday, December 6th, I heard George Bell pray at the Foundery. I believe part of what he ſaid was from God; part from a heated imagination. But as he did not ſpeak any thing dangerouſly wrong, I did not yet ſee cauſe to hinder him. Many of our brethren were now taking much pains to propagate that principle, "That none can teach thoſe who are renewed in love, unleſs he be in that ſtate himſelf." I ſaw the tendency of this: but I durſt take no violent ſtep. I mentioned this to ſome of my friends, and told them what would be the conſequence. But they could not believe it. So I let it reſt: only deſiring them to remember I had told them before.

Sunday 26th. That I might do nothing haſtily, I permitted George Bell to be once more at Weſt-ſtreet Chapel, and once more (on Wedneſday evening) at the Foundery: but it was worſe and worſe. He now ſpoke as from God, what I knew God had not ſpoken. I therefore deſired he would pray there no more. I well hoped this would repreſs the impetuoſity of a few good, but miſtaken men; eſpecially, conſidering the caſe of Benjamin

* Page 213

jamin Harris, the moſt impetuous of them all. A week or two before, as he was working in his garden, he was ſtruck raving mad. He continued ſo till Tueſday, December 21ſt, when he lay ſtill and ſenſible, but could not ſpeak, till on Wedneſday morning his ſpirit returned to God. I now ſtood and looked back to the paſt year; a year of uncommon trials and uncommon bleſſings. Abundance have been convinced of ſin. Very many have found peace with God. And in London only, I believe full two hundred have been brought into glorious liberty. And yet I have had more care and trouble in ſix months, than in ſeveral years preceding.

XCVIII. Friday, January 7, 1763, I deſired George Bell to meet me, and took much pains to convince him of his miſtakes, particularly that which he had lately adopted, That the end of the world was to be on February the 28th. But I could make no impreſſion upon him. He was as unmoved as a rock.

Sunday 23d, in order to check a growing evil, I preached on, *Judge not, that ye be not judged.* But it had quite the contrary effect on many, who conſtrued it all into a ſatire on George Bell. One of whoſe friends ſaid, "If the devil himſelf had been in the pulpit, he would not have preached *ſuch a ſermon!*" All this time I had information from all quarters, that there would ſoon be a diviſion in the ſociety. But I was ſtill in hopes that by bearing all things, I ſhould overcome evil with good; till on Tueſday evening the 15th, Mrs. Coventry came in, and threw down her ticket, with thoſe of her huſband, daughters, and ſervants, ſaying, "They would hear ſuch doctrines no longer: Mr. —, preached Perfection; but Mr. Weſley pulled it down." So I did; the Perfection of George Bell, and all that abetted him. So the breach is made, the water is let out. Let thoſe who can, gather it up. More and more perſons threw up their tickets every day. And all theſe were zealous to gain converts to their party, chiefly by ſpeaking all manner of evil, whereby many that did not join *them*, left us: ſo in a few months, above two hundred members left the ſociety.

XCIX.

XCIX. Monday, February 22d, observing the terror occasioned by that wonderful prophesy, to spread far and wide, I endeavoured to draw some good therefrom, by inforcing those words at Wapping, *Seek ye the Lord while he may be found: Call upon him while he is near*: but declaring at the same time, (as I had frequently done before) "It *must* be false, if the Bible is true." The next three days I spent in transcribing the names of the society. I found about thirty of those who were saved from sin, had left us. But above four hundred of those that witnessed the same confession, were more united than ever. Monday the 28th, preaching in the evening at Spitalfields, on *Prepare to meet thy God*. I largely shewed the utter absurdity of the supposition, That the world was to end that night. But notwithstanding all I could say, many were afraid to go to bed; and some wandered about in the fields, being persuaded, that if the world did not end, at least, London would be swallowed up by an earthquake. I went to bed at my usual time, and was fast asleep at ten o'clock.

The greatest part of this spring I was fully employed in visiting the society, and settling the minds of those who had been confused and distrest by a thousand misrepresentations. Indeed a flood of calumny and evil-speaking (as was easily foreseen) had been poured out on every side. My point was still, To go straight forward in the work whereto I am called.

C. * I did not leave London till the 16th of May. After spending a few days in Scotland, I returned through Newcastle, to Barnardcastle, in the county of Durham, and preached there to an exceeding numerous and deeply serious congregation. I intended after preaching, to meet the society, but the bulk of the people were so eager to hear more, that I could not forbear letting in near as many as the room would contain. Thursday, June 6th, even at five in the morning, I was obliged to preach abroad, by the numbers that flocked to hear. There is something remarkable in the manner wherein God revived his work in this place. A few months ago, the generality of the people in this Circuit were exceeding

lifeleſs. Samuel Meggot (now with God) perceiving this, adviſed the ſociety in Barnardcaſtle, to obſerve every Friday as a day of Faſting and Prayer. The very firſt Friday they met together, God broke in upon them in a marvellous manner. And his work has been increaſing among them ever ſince. The neighbouring ſocieties heard of this, agreed to follow the ſame rule, and ſoon experienced the ſame bleſſing. Is not the neglect of this plain duty (I mean faſting ranked by our Lord with thankſgiving and prayer) one general occaſion of deadneſs among Chriſtians? Can any one willingly neglect it and be guiltleſs?

CI. I had deſired Samuel Meggot to give me ſome further account of the work of God at Barnardcaſtle. Part of his anſwer was as follows:

June 7, 1763.

"Within ten weeks at leaſt, twenty perſons have found peace with God, and twenty-eight the great ſalvation. This morning before you left us one found peace, and one the ſecond bleſſing: and after you was gone two more received it. One of theſe had belonged to the ſociety before; but after he turned back, had bitterly perſecuted his wife, particularly after ſhe profeſſed the being ſaved from ſin. On the 29th of May, he came in a furious rage, to drag her out of the ſociety. One cried out, 'Let us go to prayer for him.' Preſently he ran away, and his wife went home. Not long after, he came in like a madman, and ſwore he would be the death of her. One ſaid, 'Are you not afraid, leſt God ſhould ſmite you?' He anſwered, 'No; let God do his worſt. I will make an end of her and the brats, and myſelf too, and we will go to hell together.' His wife and children fell down and broke out into prayer. His countenance changed, and he was quiet as a lamb. But it was not long before a horrible dread overwhelmed him: he was ſore diſtreſſed. The hand of God was upon him, and gave him no reſt day or night. On Tueſday in the afternoon he went to her who prayed for him, when he came to drag his wife out, begging her, with a ſhower of tears, to pray for his deliverance. On Thurſday

day he wreſtled with God, till he was as wet all over with ſweat, as if he had been dipped in water. But that evening God wiped away his tears, and filled him with joy unſpeakable.' This morning while he was at prayer, God gave him a witneſs in himſelf, that he had purified his heart. When he roſe from his knees, he could not help declaring it. He now ran to his wife, not to kill her, but to catch her in his arms, that they might weep over one another with tears of joy and love.

CII. * Wedneſday, October 12th, I went to Norwich, reſolved either to mend or end the ſociety. On Friday I read the Rules of our ſociety to the congregation, adding, "Thoſe who will keep theſe Rules, and theſe only, may continue with us. For many years I have had more trouble with this ſociety, than with half the ſocieties in England put together. With God's help, I will try you one year longer, and if you bring any better fruit, I ſhall rejoice." The Sunday following I met the ſociety for the firſt time immediately after morning preaching. Afterwards I went to church with a conſiderable number of the people, ſeveral of whom I ſuppoſe had not been within thoſe walls for many years. In the evening God made bare his arm, and his word was ſharp as any two-edged ſword. And from this time I had more and more proof that our labour at Norwich had not been in vain.

CIII. Friday, November 18th, I finiſhed the viſitation of the claſſes in London. †Here I ſtood and looked back on the late occurrences. Before Mr. Walſh left England, God began that great work which has continued ever ſince, without any conſiderable intermiſſion. During the whole time, many have been convinced of ſin, many juſtified, and many backſliders healed. But the peculiar work of this ſeaſon has been what St. Paul calls, *the perfecting of the ſaints*. Many perſons in London, Briſtol, York, and in various parts both of England and Ireland, have experienced ſo deep and univerſal a change, as it had not before entered into their hearts to conceive. After a deep conviction of inbred ſin, they have been in an inſtant filled with faith

* Page 261. † Page 269.

and love: sin vanished, and they found from that time, no pride, anger, desire, or unbelief. They could *rejoice evermore, pray without ceasing, and in every thing give thanks.* Now whether we call this the *destruction of sin* or not, it was a glorious work of God: such a work as, considering both the depth and extent of it, we never saw in these kingdoms before. 'Tis possible, some who spoke of this were mistaken, and 'tis certain some have lost what they then received. A few (very few compared to the whole number) first gave way to enthusiasm, then to pride; next to prejudice and offence; and at last seperated from their brethren. But although this laid a huge stumbling-block in the way, yet the work of God went on. Nor has it ceased to this day in any of its branches; God still convinces, justifies, sanctifies. We lost only the dross, the enthusiasm, the prejudice and offence. The pure gold remained, *faith working by love*; yea, and increased daily.

CIV. Friday, March 30, 1764, I met those in Sheffield, who believed God had *redeemed them from all their sins.* They were about sixty in number. I could not learn, that any among them walked unworthy of their profession. Many watched over them for evil: but they overcame evil with good. I found nothing of self-conceit, stubbornness, impatience of contradiction, or enthusiasm, among them. They had learned better of him that was meek and lowly of heart, and *adorned the doctrine of God our Saviour.*

CV. * Friday, June 8th, having visited the Southern parts of Scotland, I set out for Inverness; but I could not reach it till eight on Sunday morning; it rained much, so that I could not preach abroad; and I knew no one in the town, and could hear of no convenient room; I knew not which way to turn. At ten I went to the High-kirk. After service, Mr. Fraser, one of the ministers, invited me to dinner, and then to drink tea. As we were drinking tea, he asked, "At what hour I would please to preach?" I said, "At half hour past five." The kirk was filled in a very short time; and I have seldom found greater liberty of spirit. The other minister

minister came afterwards to our inn, and shewed the most cordial affection. I preached in the morning once more; and I think, the kirk was fuller than before. And I could but observe the remarkable behaviour of the whole congregation after service. Neither man, woman, nor child, spoke one word all the way down the main street! About eleven we took horse. While we were dining at Nairn, the inn-keeper said, "Sir, the gentlemen of the town, have read the little book you gave me on Saturday, and would be glad if you would please to give them a sermon." On consenting, the bell was immediately rung, and a large congregation assembled. What a difference is there between South and North Britain! Every one here at least, loves to *hear* the word of God. And none takes it into his head, to speak one uncivil word to any, for endeavouring to save his soul. Not long after, a little society was formed at Inverness, which continues to this day.

CVI. All this, as well as the preceding year, there was a remarkable increase in most of our societies, both in England and in Ireland. I crossed over from Scotland to the North of Ireland in the beginning of May, and having traversed Ulster and Connaught, on Wednesday June 19th, * reached Cork. On the Monday and Tuesday following, I spoke, one by one, to the members of the society. They were two hundred and ninety-five, fifty or sixty more than they had been for several years. This was owing partly to the preaching abroad, and partly to the meetings for prayer in several parts of the city. These had been a means of awakening many gross sinners, of recovering many backsliders, and bringing many that never thought of it before, to attend the preaching at the New Room. After visiting the intermediate societies, on Thursday, July 18th, I reached Dublin, and having spent a little time very comfortably there, in the beginning of August returned to England.

CVII. * Sunday 8th, having heard a strange account, as soon as I came to Redruth, I sent for the person herself, Grace Paddy, a sensible young woman. I can speak of her now without restraint, as she is safe in Abraham's bosom;

boſom: ſhe ſaid, "I was harmleſs, as I thought, but quite careleſs about religion, till about Chriſtmas, when my brother was ſaying, 'God has given me all I want: I am as happy as I can live.' This was about ten in the morning. The words ſtruck me to the heart. I went into my chamber and thought, why am not I ſo? O, I cannot be, becauſe I am not convinced of ſin. I cried out vehemently, 'Lord, lay as much conviction upon me as my body can bear.' Immediately I ſaw myſelf in ſuch a light, that I roared for the diſquietneſs of my heart. The maid running up, I ſaid, 'Call my brother.' He came, and rejoiced over me, and ſaid, 'Chriſt is juſt ready to receive you, only believe;' and then went to prayer. In a ſhort time all my trouble was gone, and I did believe. All my ſins were blotted out. But in the morning I was thoroughly convinced of the want of a deeper change. I felt the remains of ſin in my heart, which I longed to have taken away. I longed to be ſaved from all ſin, to be cleanſed from all unrighteouſneſs. And all the time Mr. Rankin was preaching, this deſire increaſed exceedingly. Afterwards he met the ſociety. During his laſt prayer, I was quite overwhelmed with the power of God. I felt an inexpreſſible change, in the very depth of my heart. And from that time I have felt no anger, no pride, no wrong temper of any kind; nothing contrary to the pure love of God, which I feel continually. I deſire nothing but Chriſt: and I have Chriſt always reigning in my heart. I want nothing. He is my ſufficient portion, in time and in eternity."

Such an inſtance I never knew before: ſuch an inſtance I never read! A perſon convinced of ſin, converted to God, and renewed in love, within twelve hours! Yet it is by no means incredible: ſeeing one day is with God as a thouſand years.

CVIII. * Sunday, Nov. 24, I preached in London, on thoſe words in the leſſon for the day, *The Lord our righteouſneſs*. I ſaid not one thing which I have ſaid, at leaſt, fifty times within this twelvemonth. Yet it appeared to many entirely new, who much importuned me to print my ſermon, ſuppoſing it would ſtop the mouths of

* Page 34.

of all gainſayers. Alas for their ſimplicity! In ſpite of all I can print, ſay, or do, will not thoſe who *ſeek* occaſion, find occaſion?

CIX. * I went into Ireland again, in the latter end of March 1762. It was my deſire, to know the real ſtate of the work of God throughout that kingdom. And the ſum of my obſervations was (after viſiting every part of it,) There is a conſiderable increaſe of the work of God, throughout the province of Ulſter. There is ſome increaſe in Connaught, particularly in Sligo, Caſtlebarr, and Galway. In ſome parts of Leinſter there is an increaſe: but in Munſter, a land flowing with milk and honey, how amazing a change is there for the worſe, within a year or two. At ſome places the god of this world has wholly prevailed, and thoſe who were changed, are returned as a dog to his vomit: in others, there is but a ſpark of the firſt love left. And in Limerick itſelf, I found only the remembrance of the fire which was kindled two years ago!

CX. In Cork ſociety, I left two years before, above three hundred members. I now found one hundred and eighty ſeven. What occaſioned ſo conſiderable a decreaſe? I believe the real cauſe was this: between two and three years ago T. Taylor and W. Penington went to Cork, who were zealous men and ſound preachers. They ſet up meetings for prayer, in ſeveral places, and preached abroad at both ends of the city. Hearers ſwiftly increaſed. The ſociety increaſed: ſo did the number both of the convinced and the converted. I went when the flame was at the height, and preached abroad at both ends of the city. More and more were ſtirred up, and there was a greater awakening here than in any part of the kingdom. But miſunderſtandings crept in between the leaders, and between ſome of the preachers. A flame of anger ſucceeded the flame of love, and many were deſtroyed by it. Then ſome of our brethren learnt a new opinion, and paſſionately contended for it. The Spirit of God was grieved; his bleſſing was with-held, and of courſe the flock was ſcattered. When they are convinced of their ſin, and humbled before him, then he will return.

CXI.

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CXI. * In the latter end of April, 1768, there was a remarkable work among the children at Kingswood School. One of the masters sent me a short account as follows:

Rev. and dear Sir, April 27, 1768

"On Wednesday the 20th, God broke in upon our boys in a surprising manner. A serious concern has been observable in some of them for some time past. But that night, while they were in their private apartments, the power of God came upon them, even as a mighty rushing wind, which made them cry aloud for mercy. Last night, I hope, will never be forgotten, when about twenty were in the utmost distress. But God quickly spoke peace to two of them, J. Glascot and T. M—. A greater display of his love I never saw: they indeed rejoice with joy unspeakable. We have no need to exhort them to prayer; for the spirit of prayer runs through the whole school. While I am writing, the cries of the boys from their several apartments are sounding in my ears. There are many still lying at the pool, who wait every moment to be put in. They are come to this, 'Lord, I will not, I cannot rest without thy love.' Since I began to write, eight more are set at liberty, and rejoice in God their Saviour; viz. John Coward, John Lion, John Maddern, John Boddily, John Thurgar, Charles Brown, William Higham, and Robert Hindmarsh. Their age is from eight to fourteen. There are but few that withstand the work, nor is it likely they should do it long. For the prayers of those that believe, seem to carry all before them. Among the colliers likewise the work of God now increases greatly. The number added to the society since the Conference, is a hundred and thirty.

"I had sealed my letter, but have opened it to inform you, that two more of our children have found peace. Several others are under deep conviction. Some of our Bristol friends are here, who are thunder-struck. This is the day we have wished for so long, the day we have had in view, which has made you go through so much opposition, for the good of these poor children.

JAMES HINDMARSH."

CXII.

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CXII. A few days after, one wrote thus: "I cannot help congratulating you, on the happy situation of your family here. The power of God continues to work, with almost irresistible force: and there is good reason to hope, it will not be withdrawn, till every soul is converted to God. I have had frequent opportunities of conversing alone with the boys, and find that the work has taken deep root in many hearts. The house rings with prayer and praise, and the whole behaviour of the children strongly speaks for God. The number of the new born is encreased, since you received your last information. I have been a witness of part; but the whole exceeds all that language can paint." Another writes, May 18th, "The work of God still goes on at Kingswood. Of the hundred and thirty members that have been added to the society, since the last Conference, the greater part have received justifying faith, and are still rejoicing in God their Saviour. And (what is the most remarkable) I do not know of one backslider in the place. The outpouring of the Spirit on the children in the school has been exceeding great. I believe, there is not one among them, who has not been affected more or less. Twelve of them have found peace with God, and some in a very remarkable manner. These have no more doubt of the favour of God, than of their own existence. And the Lord is still with them, though not so powerfully as he was some weeks ago." Indeed I cannot doubt, but at first he wrought irresistibly; at least, on some of them: but afterwards, they might resist the grace of God, which several of them did, till they had well nigh quenched his Spirit. I fear some of them have done it altogether. 'Tis well if their last state be not worse than the first.

CXIII. *Tuesday, August 1, 1769, our Conference began at Leeds. On Thursday I mentioned the case of our brethren at New-York. For some years past, several of our brethren from England and Ireland (and some of them preachers) had settled in North-America, and had in various places formed societies, particularly in Philadelphia and New-York. The society at New-York had lately built a commodious preaching-house;

and now desired our help, being in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pillmoor, willingly offered themselves for the service; by whom we determined to send over fifty pounds as a token of our brotherly love. Several others of our preachers went over in the following years. As they taught the same doctrine with their brethren here, so they used the same discipline. And the work of God prospered in their hands: so that a little before the Rebellion broke out, about two and twenty preachers, (most of them Americans) acted in concert with each other, and near three thousand persons were united together in the American societies. These were chiefly in the provinces of Maryland, Virginia, Pennsylvania and New-York.

CXIV. * June 17, 1770, I met the Select Society in Whitby, consisting of sixty-five members. I believe all of these were saved from sin, and most of them still walked in glorious liberty. Many of them spoke with admirable simplicity; and their word was like fire. Immediately the fire kindled, and spread from heart to heart. At nine I met the children, most of whom *had* known the love of God. And several of them were able still to rejoice in God their Saviour. Almost as soon as I began to speak, God spoke to their hearts, and they were ill able to contain themselves. I observed one little maid in particular, who heaved and strove for some time, till at length she was constrained to yield, and broke out into strong cries and tears. In the evening I met those children only, who had tasted that the Lord is gracious. I asked her that cried so violently in the morning, what was the reason of it? She said, "I was so overwhelmed with the power and love of God that I could not hide it. A quarter of a year ago, one Saturday night, I was quite convinced I was a sinner, and afraid of dropping into hell: but on Sunday I felt the pardoning love of God. Yet I had many doubts till Monday evening, when they were all taken away in a moment. After this I saw and felt the wickedness of my heart, and longed to be delivered from it. And on Sunday

* Page 312.

Sunday I was delivered, and had as clear a witness of this, as of my Justification. But I was some time off my watch; then it was not so clear. And people commended me, till by little and little I lost it. Indeed I still feel the love of God: but not as I did then."

CXV. * Saturday, Sept. 15th, I observed a very uncommon concern in the Children at Kingswood School, while I was explaining and inforcing upon them the first principles of Religion. Tuesday 18th, most of them went to see the body of Francis Evans, one of our neighbours, who died two or three days before. About seven, Mr. Hindmarsh met them all in the school, and gave an exhortation suited to the occasion. It was with great difficulty they contained themselves, till he began to pray. Then Alexander Mather, and Richard N—— cried aloud for mercy: and quickly another and another, till all but two or three, were constrained to do the same. And as long as he continued to pray, they continued the same loud and bitter cry. One of the maids, Elizabeth Nutt, was as deeply convinced as any of them. After prayer, Mr. Hindmarsh said, "Those of you that are resolved to serve God, may go and pray together." Fifteen of them did so, and continued wrestling with God, with strong cries and tears, till nine o'clock.

CXVI. Wednesday 19th, at the morning prayer, many of them cried out again, though not so violently. From this time their whole spirit and behaviour were changed: they were all serious and loving to each other. The same seriousness and mildness continued on Thursday, and they walked together, talking only of the things of God. On Friday evening their concern greatly increased, so that they broke out again into strong cries. And they seemed to lose none of their concern, and spent all their spare time in prayer.

Sunday 23d, fifteen of them gave me their names, "being resolved, they said, to serve God." On Tuesday, during the time of prayer in the evening, they were affected just as on Tuesday before. The two other maids were then present, and were both cut to the heart.

CXVII. Wednesday 26th, "I rode, says Mr. Rankin,

* Journal xvi. page 4.

to Kingswood, and going up ſtairs, heard one of the children praying in the next room. When he ceaſed I went in, and found others with him: juſt then three more came in. I went to prayer. The power of God ſeemed to reſt upon them, and pierced their hearts with deep conviction. The next morning I ſpent ſome time with all the children, and then deſired thoſe that were reſolved to ſave their ſouls, to come up ſtairs. Nine of them did ſo. While I prayed, the power of God came down, ſo that my voice was drowned by their cries. When I concluded, one of them broke out into prayer, in a manner that quite aſtoniſhed me. And during the whole day, a peculiar ſpirit of ſeriouſneſs reſted on all the children.

CXVIII. "On Friday 28th, ſays Mr. Hindmarſh, when I came out into the ground, ten of the children quickly gathered round about me, earneſtly aſking, What they muſt do to be ſaved? Nor could I diſengage myſelf from them, till the bell rung for dinner. All this time we obſerved, that the children who were moſt affected, learned faſter and better than any of the reſt. In the evening I explained to them the nature of the Lord's ſupper. I then met twelve of them apart, and ſpoke to each particularly. When I aſked one of them, (Simon Loyd,) 'What do you want, to make you happy?' after a little pauſe, he anſwered, God. We went to prayer. Preſently a cry aroſe from one and another, till it went through all, vehemently calling upon God, and refuſing to be comforted without the knowledge and love of God. About half an hour after eight, I bade them good night, and ſent them up to bed. But Loyd, Brown, and Robert Hindmarſh ſlipt aſide, being reſolved not to ſleep till God revealed himſelf to them. Some of the reſt heard them pray, and one another ſtole down, ſome half dreſt, ſome almoſt naked. They continued praying by turns, near three quarters of an hour, in which time four of them found peace with God. After I had prayed with them, and praiſed God, till half an hour paſt nine, I deſired them to go to bed. The reſt did; but thoſe three ſlipt away, and ſtayed with Richard Piercy, who

was

was in deep agony of soul, and would by no means be persuaded to rise from his knees. The children hearing them pray, in a few minutes ran down again. They continued wrestling, with still increasing agonies and tears, till three more found peace with God. About a quarter past ten, I went to them again, and insisted upon their going to bed, which all of them did. But quickly one and another stole out of bed, till in a quarter of an hour they were all at prayer again. And the concern among them was deeper than ever, as well as more general; there being only four or five and twenty, that were not cut to the heart. However, fearing they might hurt themselves, I sent one of our maids, to persuade them to go up. But Jacky Brown, catching hold of her said, 'O Betty, seek the salvation of your soul! Seek it in earnest! It is not too late. And it is not too soon.' Immediately she fell upon her knees, and burst into tears and strong cries. The two other maids hearing this, ran in, and were presently seized as violent as her. Jacky Brown then began praying for Betty, and continued in prayer near three quarters of an hour. By that time there was a general cry from all the maids and all the boys. This continued till past eleven. We then, with much difficulty, persuaded them to go to bed. The maids continued below in much distress. But in a quarter of an hour, Betty broke out into thanksgiving. The other two remained on their knees, praying as in an agony. I desired them to go into their own room. Yet they would not go to bed, but continued in prayer!

CXIX. "On Saturday, I was awaked between four and five by the children, vehemently crying to God. The maids went to them at five. And first one of the boys, then another, then one and another of the maids, poured out their souls before God. They continued weeping and praying till near nine o'clock, not thinking about meat or drink. Nay, Richard Piercy took no food all the day, but remained in words and groans calling upon God. About nine, Diana went into her own room, and prayed, partly alone, and partly with Betty. About ten, (as Betty was praying) she sunk down as dead.

But

But after some minutes, while Betty was praying on, she started up, praising God with all her might.

CXX. "Mary hearing her, broke off her work, and ran in to her in haste. They all remained, praying by turns till twelve, when she lay like one at the point to die. But there was not any answer to prayer, nor any deliverance. About one, all the maids and three of the boys went up stairs, and began praying again. And between two and three, Mary likewise rejoiced with joy unspeakable. They all continued till after four, praising the God of *their* salvation. Indeed they seemed to have forgotten all things else, and thought of nothing but God and heaven.

"In the evening all the maids, and many of the boys, were so hoarse they were scarce able to speak. But they were strong in the Spirit, full of love, and of joy, and peace in believing.

"Sunday 30th, eight of the children, and three maids, received the Lord's supper, for the first time. And hitherto they are all rejoicing in God, and walking worthy of the Gospel."

CXXI. Thursday, Jan. 16, 1772, I set out for Luton. Here I was offered the use of the Church. The frost was exceeding sharp, and the glass was taken out of the windows. However, for the sake of the people, I accepted the offer, though I might as well have preached in the open air. There were four or five times as many people as used to come to the room. So I did not repent of my labour. It was with great difficulty that we got through the deep snow to Hertford the next day, and I found the poor children whom Mr. A—— kept at school, were increased to about thirty boys and thirty girls: I went in immediately to the girls. Almost as soon as I began to speak, some of them burst into tears, and their emotion rose higher and higher. But it was kept within bounds till I began to pray. A cry then arose, which spread from one to another, till almost all cried aloud for mercy, and would not be comforted. But how was the scene changed, when I went to the boys! They seemed as dead as stones, and scarce appeared to

mind

mind any thing that was said: nay, some of them could ill refrain from laughing. However, I spoke on, and set before them the terrors of the Lord. Presently one was cut to the heart: soon after, another and another; and in ten minutes, the far greater part of them were little less affected than the girls. Except at Kingswood, I have seen no such work of God upon children for above thirty years.

CXXII. * Wednesday, June 3d, I desired to speak with those in Wardale, (a valley in the county of Durham) who believed God had saved them from inward sin. They were twenty in all; ten men, eight women, and two children. Of one man, and two women, I stood in doubt. The experience of the rest was clear; particularly that of the children, Margaret Sp. aged fourteen, and Sally Bl. a year younger. Lord, let neither of these live to dishonour thee! Rather take them unspotted to thyself!

In this part of Wardale, the people in general are employed in the lead-mines. In the year 1749, Mr. Hopper and John Brown, came and preached among them. None opposed, and none asked them to eat or drink. Nevertheless, Mr. Hopper made them several more visits. In Autumn four found peace with God, and agreed to meet together. At Christmas two young men of Allendale determined to visit Wardale. Before they entered it, they kneeled down on the snow, and besought the Lord, that he would incline some one to receive them into his house. At the first house where they called, they were bid welcome; and they stayed there four days. Many were convinced, and some converted to God: one of the young men was Jacob Rowell. They made them several more visits during the winter. In summer, twenty lively people were joined together. From that time they increased gradually to thirty-five, and so continued for ten years. They increased by means of Samuel Meggot, to eighty: but four years since sunk to fifty-three. From that time they increased again, and were in August a hundred and twenty.

CXXIII. In two respects this Society has always been peculiarly

* Page 68.

peculiarly remarkable: the one, they have been liberal in providing every thing needful for the preachers: the other, they have been careful to marry with each other, and that not for the ſake of money, but virtue. Hence they aſſiſted each other in bringing up their children: and God has eminently bleſſed them therein. For in moſt of their families, the greateſt part of their children above ten years old, are converted to God. It was obſerved too, that the leaders were upright men and truly alive to God. And even when they had no preacher with them, they met every night for ſinging and prayer.

CXXIV. Laſt ſummer the work of God revived and gradually increaſed till the end of November. Then God made bare his arm. Thoſe who were ſtrangers to God, felt as it were, a ſword in their bones. Thoſe who knew God, were filled with joy unſpeakable. The convictions that ſeized the unawakened, where generally exceeding deep: ſo that their cries drowned every other voice, and no other means could be uſed, than the ſpeaking to the diſtreſt, one by one, and encouraging them to lay hold on Chriſt. And this was not in vain. Many that were either on their knees, or proſtrate on the ground, ſuddenly ſtarted up, and their very countenance ſhewed, that the Comforter was come. Immediately theſe began to go about from one to another of thoſe that were ſtill in diſtreſs, praying to God, and exhorting them without delay to come to ſo gracious a Saviour. Many who then appeared quite unconcerned, were thereby cut to the heart, and ſuddenly filled with ſuch anguiſh, as extorted loud and bitter cries. By ſuch a ſucceſſion of perſons mourning and rejoicing, they were frequently detained great part of the night.

CXXV. "On Sunday afternoon, Dec. 1ſt. as William Hunter was preaching," (this is the account given by the Leader,) "the power of God fell on the congregation, in a wonderful manner. Many being cut to the heart, cried aloud for mercy, and ten were added to the ſociety. On Tueſday evening we met at ſix, but could not part till ten. Four found peace with God, and ran from one to another, exhorting them to believe

in

in Chriſt. On Wedneſday night many were deeply diſtreſt, but none ſet at liberty. While we were meeting on Thurſday night, two were enabled to rejoice in God their Saviour. On Saturday night we met at ſix, and three of us ſung and prayed. But before the third had done, his voice could not be heard for the cries of the people. Seven of theſe ſoon aroſe, bleſſing and praiſing God, and went about encouraging others. Many hardened ſinners were much affected thereby, and began to cry as loud as they had done: ſo that we had nothing to do, but to ſtand and ſee the wonderful work of God. And O! how dreadful, yet pleaſing was the ſight? All this time many were crying for mercy. Among theſe were four young men, who remained on their knees five hours together. We endeavoured to break up the meeting at ten; but the people would not go: ſo that we were conſtrained to continue till twelve: near this time one was aſked, "What he thought of this?" He anſwered, "I wiſh it may be all real." He then turned to go home; but after taking a few ſteps, began to cry aloud for mercy. He cried till his ſtrength was gone; and then lay as one dead, till about four o'clock in the morning: then God revealed his Son in his heart. During this meeting, eleven perſons found peace with God.

CXXVI. "On Sunday morning we met at the common hour, and three of us ſung and prayed as uſual, till our voice was drowned by the thankſgiving of the new converts, and the cries of convinced ſinners. Among the reſt an ancient woman was ſo ſtruck, that ſhe vehemently cried out, 'Mercy, mercy! O what a ſinner am I! I was the firſt that received them into my houſe in Wardale, and have heard them almoſt theſe thirty years. O pray for me; mercy, mercy!' It was not long before ſhe found mercy, and nightly rejoiced in God her Saviour. And about the ſame time another mourner paſſed from death unto life.

"We met again at two, and abundance of people came from various parts, being alarmed by ſome confuſed reports. We ſung and prayed; and the power of God deſcended. A young man who had been deeply wounded in the morning, now found one mighty to heal. We then concluded: but many of the people came in again,

and others ſtayed at the door. Among thoſe who came in, was one who had been remarkably profligate. He cried for mercy with all his might: ſeveral crowded about to ſee him. And before we parted, not only he, but five more were rejoicing and praiſing God together. We met together on Monday, Tueſday, and Wedneſday, and by that time, nine more found peace.

"Mr. Rowell came on Tueſday, ſtayed three days, and joined many new members. Three and thirty of theſe had found peace with God, as did five more in the week following. When Mr. Watſon came, he joined many more, eleven of whom were juſtified. At our meeting on Tueſday, eleven more were filled with the peace of God. Yet one young man ſeemed quite unconcerned. But ſuddenly the power of God fell upon him: he cried for two hours with all his might, and then the Lord ſet his ſoul at liberty. On Saturday a few met at Mr. Hunter's room, who were athirſt for full ſanctification. For this they wreſtled with God, till a young man found the bleſſing, as ſeveral others have done ſince. We have ever ſince continued our meetings, and God has conf[illegible]his loving kindneſs toward us. So that abo[illegible] and twenty are added to the ſociety, above a h[illegible]f whom are believers."

CXXVII. I left John Fenwick on Friday, June 5th, to examine the ſociety one by one. This he did on Friday and Saturday. The account of what enſued, he gave in the following words:

"On Saturday evening God was preſent through the whole ſervice, but eſpecially towards the concluſion. Then one and another dropped down, till ſix lay on the ground together, roaring for the diſquietude of their hearts. Obſerving many to be quite amazed at this, I beſought them to ſtand ſtill and ſee the ſalvation of God. But the cry of the diſtreſt ſoon drowned my voice: ſo I diſmiſſed the congregation. About half of them went away. I continued to pray with the reſt, when my voice could be heard; when it could not, I prayed without a voice, till after ten o'clock. In this time, four of thoſe poor mourners were cloathed with the robes of praiſe.

"The ſociety now conſiſts of a hundred and ſixty-five members: of whom there are but twenty, that have not found

found peace with God. Surely such a work of God has not been seen before in any part of the three kingdoms.

"Forty-three of these are children, thirty of whom are rejoicing in the love of God. The chief instrument God has used among these is, Jane Salkeld, a young woman, a school-mistress, who is a pattern to all that believe. A few of her children are, Phebe Fetherstone, nine years and a half old, a child of uncommon understanding: Hannah Watson, ten years old, full of faith and love; Aaron Ridson, not eleven years old, but wise and stayed as a man: Sarah Smith, eight years and a half old, but as serious as a woman of fifty. Sarah Morris, fourteen years of age, is as a mother among them, always serious, always watching over the rest, and building them up in love.

"Mention was made of four young men, who were affected on the second Wednesday in December. These hearing of the roaring of the people, came out of mere curiosity. That evening six were wounded and fell to the ground, crying aloud for mercy. One of them hearing the cry, rushed through the crowd, to see what was the matter. He was no sooner got to the place, than he dropped down himself, and cried as loud as any. The other three rushing on, one after another, were struck just in the same manner. And indeed all of them were in such agonies, that many feared they were struck with death. But all the ten were fully delivered. [illegible] the meeting concluded, which indeed was not [illegible] before in the morning." [illegible] till four

CXXVIII. I waited a few days, before [illegible] what had lately occurred among the children I set down wood. From the time God visited [illegible] children at Kingsthem retained a measure of the fe[illegible]nem last, several of grew colder and colder, till Ralph [illegible]ar of God. But they the latter end of August. Se[illegible]ph Mather* met them in in class again, and appeare[illegible]veral then resolved to meet Saturday, Sept. 4th, he t[illegible]d to have good desires. On four in the afternoon. [illegible]alked with three of them, about setting sins, and ap[illegible] These freely confessed their befive all the childre[illegible]peared to be greatly humbled. At tation then give[illegible]n met in the school. During an exhoraffected. A[illegible] first one, then two or three were much [illegible] taken apart, who

were soon deeply distressed; and one of them (James Whitestone,) in less than half an hour, found a clear sense of the love of God. Near seven, they came down to the boys in the school; and Mr. Mather asked, "Which of you will serve God?" They all seemed to be thunderstruck, and ten or twelve fell down upon their knees. Mr. Mather prayed, and then James Whitestone. Immediately one and another cried out, which brought in the other boys, who seemed struck more and more, till about thirty were kneeling and praying at once. Before half past nine, ten of them knew that they were accepted in the beloved. Several more were brought to the birth; and all the children, but three or four were affected more or less.

Sunday 5th, I examined sixteen of them who desired to partake of the Lord's supper. Nine or ten had a clear sense of the pardoning love of God. The others were fully determined never to rest, till they could witness the same confession.

Eighteen of the children from this time met in three bands, besides twelve who met in trial bands. These were remarkable for their love to each other, as well as for steady seriousness. They met every day: beside which, all the children met in class.

Those who found peace were, James Whitestone, Alexander Mather, Matthew Lowes, William Snowdon, John Keil, Charles Farr, John Hamilton, Benjamin Harris, and Edward Keil.

Monday 6th. After Mr. Mather had preached at Pensford, he met the children there. Presently the spirit of conviction fell upon them, and then the spirit of grace and supplication, till the greater part of them were crying together for mercy, with a loud and bitter cry. And all Miss Owen's children but one, (two and twenty in number) were exceedingly comforted.

CXXIX. Friday 10th, I went over to Kingswood, and enquired into the present state of the children. I found part of them had walked closely with God; part had not, and were in heaviness. Hearing in the evening, that they were got to prayer by themselves in the school, I went down; but not being willing to disturb them, I stood at the window. Two or three had gone in

in firſt; then more and more, till above thirty were gathered together. Such a ſight I never ſaw before, or ſince: three or four ſtood and ſtared as if affrighted. The reſt were all on their knees, pouring out their ſouls before God, in a manner not eaſy to be deſcribed. Sometimes one, ſometimes more, prayed aloud: ſometimes a cry went up from them all: till five or ſix of them who were in doubts before, ſaw the clear light of God's countenance.

Saturday 12th, four of Miſs Owen's children, deſired leave to partake of the Lord's ſupper. I talked with them ſeverally, and found they were all ſtill rejoicing in the love of God. And they confirmed the account, that "there was only one of their whole number, who was unaffected on Monday: but all the reſt could then ſay with confidence, Lord thou knoweſt that I love thee." I ſuppoſe ſuch a viſitation of children, has not been known in England theſe hundred years! In ſo marvellous a manner, *Out of the mouths of babes and ſucklings, God has perfected praiſe.*

CXXX. Tueſday, June 13, 1775. I was not very well in the morning, but ſuppoſed it would ſoon go off. In the afternoon, the weather being extremely hot, I lay down on the graſs in Mr. Lark's orchard, at Cockhill. This I had been accuſtomed to do for forty years, and never remember to have been hurt by it. Only I never before lay on my face, in which poſture I fell aſleep. I waked, a little and but a little out of order, and preached with eaſe to a multitude of people. Afterwards I was a good deal worſe. However the next day I went on a few miles to *the Grange*. The table was placed here in ſuch a manner, that all the time I was preaching, a ſtrong and ſharp wind blew full on the left ſide of my head. And it was not without a good deal of difficulty, that I made an end of my ſermon. I now found a deep obſtruction in my breaſt: my pulſe was exceeding weak and low. I ſhivered with cold, though the air was ſultry hot, only now and then burning for a few minutes. I went early to bed, drank a draught of treacle and water, and applied treacle to the ſoles of my feet. I lay till ſeven on Thurſday the 15th, and then felt conſiderably better. But I found nearly the ſame obſtruction in my breaſt:

breaſt: I had a low, weak pulſe; I burned and ſhivered by turns, and if I ventured to cough, it jarred my head exceedingly. In going to Derry-Anvill, I wondered what was the matter, that I could not attend to what I was reading; no, not for three minutes together, but my thoughts were perpetually ſhifting. Yet all the time I was preaching in the evening, (although I ſtood in the open air, with the wind whiſtling round my head) my mind was as compoſed as ever. Friday 16th, in going to Lurgan, I was again ſurpriſed, that I could not fix my attention on what I read: yet while I was preaching in the evening on the Parade, I found my mind perfectly compoſed; although it rained a great part of the time, which did not well agree with my head. Saturday 17th, I was perſuaded to ſend for Dr. Laws, a ſenſible and ſkilful Phyſician. He told me, "I was in a high Fever, and adviſed me to lay by." But I told him, "That could not be done; as I had appointed to preach at ſeveral places, and muſt preach as long as I could ſpeak." He then preſcribed a cooling Draught, with a grain or two of Camphire, as my nerves were univerſally agitated. This I took with me to Tandragee: but when I came there, I was not able to preach, my underſtanding being quite confuſed, and my ſtrength entirely gone. Yet I breathed freely, and had not the leaſt thirſt, nor any pain from head to foot.

I was now at a full ſtand, whether to aim to Liſburn, or to puſh forward for Dublin. But my friends doubting, whether I could bear ſo long a journey, I went ſtraight to Derry-Aghy, a Gentleman's ſeat on the ſide of a hill, three miles beyond Liſburn. Here nature ſunk, and I took my bed: but I could no more turn myſelf therein, than a new-born child. My memory failed as well as my ſtrength, and well nigh my underſtanding. Only theſe words ran in my mind, when I ſaw Miſs Gayer on one ſide of the bed, looking at her mother on the other,

"She ſat like Patience on a Monument
Smiling at Grief."

But ſtill I had no thirſt, no difficulty of breathing, no pain from head to foot.

I can give no account of what followed for two or three days, being more dead than alive. Only I re-

member it was difficult
ing exceeding dry. But
on Wednesday, "It will be
to-morrow;" that my tongue w
black as a coal; that I was convulsed al
for some time my heart did not beat perce
ther was there any pulse discernable.

In the night of Thursday 22d, Joseph Bradfor
to me with a cup and said, "Sir, you must take
I thought, "I will, if I can swallow, to please him; for
it will do me neither harm nor good." Immediately it
set me a vomiting; my heart began to beat, and my
pulse to play again. And from that hour, the extremity
of the symptoms abated. The next day I set up several
hours, and walked four or five times across the room.
On Saturday I sat up all day, and walked across the room
many times without any weariness. On Sunday I came
down stairs, and sat several hours in the parlour. On
Monday I walked out before the house: on Tuesday I
took an airing in the chaise: and on Wednesday, trust-
ing in God, to the astonishment of my friends, I set
out for Dublin.

I did not determine how far to go that day, not know-
ing how my strength would hold out. But finding my-
self no worse at Bannbridge, I ventured on to Newry.
And after travelling thirty (English) miles, I was
stronger than in the morning.

Thursday 29th, I went to *the Man of War*, forty
(Irish) miles from the Globe at Newry.

Friday 30th, we met Mr. Simpson, (with several other
friends) coming to meet us at Drogheada, who took us
to his country-seat at James-Town, about two miles
from Dublin.

Tuesday, July 4th, finding myself a little stronger, I
preached for the first time; and I believe most could hear.
I preached on Wednesday again, and my voice was clear,
though weak. So on Sunday I ventured to preach twice,
and found no weariness at all. Monday 10th, I began
my regular course of preaching morning and evening.

CXXXI. From this time, I have by the Grace of God
gone on, in the same track, travelling between four and
and five thousand miles a year, and once in two years

going

Ireland: which by the
ble to do now as I was
About a hundred and thirty
urers are continually employed in the
e all aim at one point, (as we did from
when we first engaged in the work:) Not at
y more than at ease, or pleasure, or the praise of
; but to spread true Religion through London, Dub-
lin, Edinburgh, and, as we are able, through the three
kingdoms; that truly rational Religion, which is taught
and prescribed in the Old and New Testament; namely,
The Love of God and our Neighbour, filling the heart
with Humility, Meekness, Contentedness, and teaching
us, on the one hand, whatever we do, to do it all to the
glory of God; and, on the other, to do unto every man
what we would they should do unto us. This is our point.
We leave every man to enjoy his own opinion, and to
use his own mode of worship, desiring only that the Love
of God and his Neighbour be the ruling principle in his
heart, and shew itself in his life by an uniform practice
of Justice, Mercy, and Truth. And accordingly we give
the right hand of fellowship to every lover of God
and man, whatever his Opinion or Mode of worship
be; of which he is to give an account to God only.

CXXXII. This is *the way (called Heresy* by Dr. M'Lean and others,) *according to which we worship the God of our fathers.* And we have known some thousands who walked therein, till their spirits returned to God. Some thousands we likewise now know who are walking in the same path of love, and studying to have a conscience void of offence towards God and towards man. All these as they fear God, so they honour the King, who *is the minister of God unto them for good.* They *submit themselves to every ordinance of man, for the Lord's sake.* Mean time they expect, that men should *say all manner of evil against them, for* their Master's *sake.* But they have counted the cost, and are willing to be *as the filth and offscouring of the world.* Yea; they have many times shewn, that they *counted not their lives dear unto themselves, so they might finish their course with joy, and testify the gospel of the grace of God.*

LONDON, November 16, 1781.